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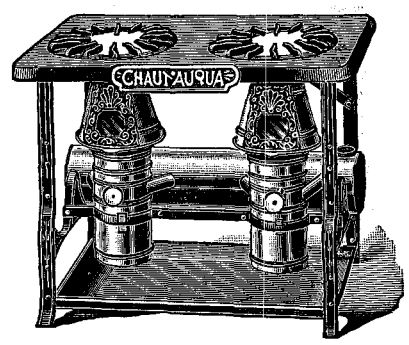

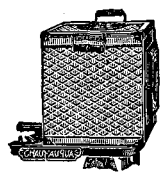

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The Outlook

A·Family·Paper

Volume 53 Saturday, 20 June, 1896 Number 25

THE interest of the country this week centers in St. Louis, where the Republican National Convention is in session. Before these words are read by many of the readers of The Outlook the results of its deliberations will be known. All the preliminary indications point to the nomination of Governor McKinley by an overwhelming majority, and, whatever position one may assume toward that nomination, it must be conceded by men of all parties and shades of opinion that, if it is made, it will be made by the party, and not by its wirepullers, bosses, or practical managers. If Governor McKinley is nominated, it will be in a true sense a popular nomination. Nothing has been more evident during the past few weeks than the discomfiture of the bosses in different parts of the country. Mr. Platt's defeat at the hands of his own party promises to be disastrous; we hope it may be final. It is apparently equally clear that while the drift of sentiment in the Democratic party is steadily towards the free coinage of silver, the drift of sentiment in the Republican party is as distinctly away from it, and the currency plank in the St. Louis platform promises to be much more definite in its opposition to free coinage than was anticipated a few weeks ago. If this proves to be the case, it will also represent the sentiment of the party rather than that of many of its managers.

❀

The Democratic Conventions held last week in Connecticut, Maryland, and Minnesota, all declare explicitly for the maintenance of the present gold standard. In the Connecticut Convention no silver sentiment was manifested except in an unsuccessful attempt to make a former greenbacker and present sympathizer with the silver movement one of the delegates at large to Chicago. In case the Chicago Convention declares in favor of free coinage, the Connecticut Convention may reassemble to decide upon the programme of the State Democracy during the campaign. In Maryland the silver sentiment in the Convention was unexpectedly strong, and at one time it was thought that free-silver resolutions might be adopted, but Senator Gorman, aided by Mr. Rasin, of Baltimore, secured the triumph of the gold standard by a vote of 87½ to 29½. In Minnesota the silver sentiment was weaker than the free-coinage faction anticipated. Although the city delegation from Minneapolis and Duluth voted solidly for free coinage, the anti-silver men had carried enough of the rural counties to secure a majority of 440 to 323. In the primaries held in Ohio the free-silver men have continued to be victorious. In Hamilton County, containing the city of Cincinnati, nearly every delegate chosen was an advocate of free coinage. As the city of Columbus has also given a majority for the same side, and the farming districts have been for free coinage at previous conventions, the battle in Ohio is practically decided. It is now certain that a decided majority of the State delegations to Chicago will have been elected by free-coinage conventions; but among these free-coinage delegations there will be many advocates of a gold standard or a compromise.

❀

The first session of the Fifty-fourth Congress, which came to an end last week, witnessed the enactment of fewer laws and the expenditure of more money than any previous session of Congress since the Civil War. The majority in the House of Representatives failed to agree upon any positive programme regarding either currency or banking, and the two Houses failed to come to any agreement regarding a measure for the increase of the revenue. A bankruptcy bill was passed by the Lower House, but was not acted upon by the Senate; likewise a most excellent bill for the restriction of immigration. Both of these measures may be acted upon in the Senate at the next session. The question of refunding the Pacific Railroad debts was left in abeyance until after the elections. The list of measures actually passed includes almost nothing of general interest except the bill for the taxing of filled cheeses, for the prohibition of prize-fights in the Territories, and for the requirement of one year's residence in the Territories as a prerequisite to obtain a divorce there. The appropriations aggregated $515,000,000, or $23,000,000 more than those of the first session of the last Congress. Of this excess, however, as the Republican Chairman of the Appropriation Committee pointed out, $11,000,000 is chargeable to interest on the bonds issued during the present Administration.

❀

The United States Circuit Court of New York (Judge Wheeler) affirms the legality of the Joint Traffic Association. Leaving railroad men and lawyers to get their knowledge of this decision in its details from other journals, it must suffice here to say to the general reader that this decision affirms the legal right of the railroads, under existing laws, to make such an agreement for dividing freight between competing lines as practically puts an end to competition. It is apparently true that the rates must be "reasonable," and that if they are not the Inter-State Commission may bring suit to enjoin the unreasonable agreement, but as the reasonableness of every tariff must be submitted to the Court in a separate suit, it is quite clear that this furnishes no practical remedy for an unreasonable tariff, except in extreme cases. As the law now stands, as interpreted by United States Courts, though not by the Supreme Court, a combination of railroads to prevent competition is lawful, the rates cannot be fixed for the railroads by the Inter-State Commission, and the law providing that a greater charge shall not be made for a short haul than for a long haul on the same route does not apply if two or more lines combine in constituting the route. If these decisions are affirmed by the United States Supreme Court, it is evident that the work of regulation of inter-State commerce must either be undertaken again by Congress or definitely abandoned. The decision in the present case, declaring railroad combinations lawful, does not seem to us

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disadvantageous. We have long been of the opinion that free competition in the case of railroads affords no adequate protection to the public. It wholly fails to secure what the people most need, a stable, uniform, and just tariff, and by no means insures a low one. What is necessary is power vested in a Board or Boards of Commissioners to regulate railroad rates on behalf of the public, as cab-fares are regulated in a city, and on precisely the same principle. The sooner the people and Congress discover this necessity the better; and if this decision expedites the discovery, it may well be welcomed by all who believe that the Nation should control its highways.

❀

Senator Mitchell, of Oregon, contributes to the June "Forum" an exhaustive article on the election of Senators by a popular vote. He urges strongly that there is no more ground for maintaining the indirect election of Senators by legislators than of returning to the indirect election of Presidents by electors. The idea enunciated by Roger Sherman in the Constitutional Convention that "the people immediately should have as little to do as may be about the government" is displaced among all classes by Madison's idea that the government "should rest on the solid foundation of the people themselves." The National Constitution, Senator Mitchell maintains, should be changed to harmonize with the firmly established change in National opinion. Apart from this broad philosophical reason for the direct election of Senators, Senator Mitchell urges others even more convincing. Benton once maintained that the only effectual way of preserving our Government was "to confide the election of our chief magistrate to those who are farthest removed from the influence of his patronage—that is, to the whole body of the American citizens." In a similar way, says Senator Mitchell, it is now the part of wisdom to confide the election of Senators to the body furthest removed from the corruptions of wealthy and unscrupulous aspirants. Senator Mitchell brings no charges respecting the present strength of moneyed influences upon legislatures, but urges that the direct election of Senators by the people is necessary if the distrust of the Senate as the representative of a class is to be removed. Senator Mitchell further calls attention to the influence upon State politics exerted by the presence of a National issue in legislative elections. Often, he says, every question of importance to the State is forced into the background and legislators are chosen without reference to anything but their Senatorial preferences. Senator Mitchell concludes his argument by pointing out that the legislatures of ten States have already memorialized Congress in favor of the proposed constitutional amendment, that the House of Representatives has indorsed it by more than a two-thirds majority, and that the Senate Committee on Privileges and Elections has this year reported favorably upon it. He therefore believes that public sentiment is ripe for the reform. It is needless to say that we are in entire agreement with Senator Mitchell's conclusions, and would indorse them still more heartily if, by a system of direct primaries, the nomination of Senators as well as their election could be intrusted to the whole people.

❀

The Commissioners appointed by Governor Morton to prepare a charter for the cities and towns consolidated under the provisions of the Greater New York law are: President Low, General Benjamin F. Tracy, ex-Judge John F. Dillon, and Comptroller Fitch, of this city; General Woodford, Mr. Silas B. Dutcher, and Mr. William C. De Witt, of Brooklyn; Mr. G. M. Pinney, District Attorney, for Richmond County; Mr. G. J. Garretson, County Judge, for Queens County. To this list must be added the gentlemen named in the act, Mr. Andrew H. Green, President of the old Commission; the State Engineer, the Attorney-General of the State, and the Mayors of New York, Brooklyn, and Long Island City. The Greater New York Commission is probably as representative and capable a body as could have been named by the Governor under the circumstances. It contains several men who are pre-eminently qualified to deal with the very difficult task imposed by the law upon the Commission. Its personnel will command for it the confidence and respect of all the communities represented. It will need that confidence, because it has one of the most difficult tasks to perform which has been set in recent days before any body of men. It is expected, in about eight months, to prepare a charter for one of the greatest cities in the history of civilization, and to make that charter fairly representative of the best modern experience in the field of municipal government. There are individual members of the Commission who will not fall below its great opportunity, and it is to be hoped that the Commission as a whole will rise to the level of its best-equipped members.

❀

Since his reappointment Mr. Jasper has shown a desire to carry out the intentions of the new school law, so far as he is able. He presented to the Board of Education last week a communication urging the building of new schoolhouses where they are greatly needed; he deplored the overcrowded classes, and urged the early attention of the Board to the establishing of a home and school for incorrigible truants. The kindergarten is highly approved by the Superintendent, who asks for the appointment of four supervisors, two male and two female. Manual training, introduced in 1889, he declares has proved of incalculable value to the comparatively few pupils who have had the privilege of trying it. He urges a modification of the course of study to give time for manual training in all the schools; he asks for supervisors of this department of public education and a supervisor of cooking. Mr. Jasper also asks for the appointment of eighteen assistant superintendents in addition to the supervisors, of whom there are nine. The people of New York are thoroughly awakened on the subject of education in the public schools, and public sentiment demands prompt effort to carry out the spirit of the Reform School Bill.

❀

The Society of the Army of the Tennessee decided in 1895 to erect a statue to General Sherman in Washington. Congress was appealed to, and an appropriation of $50,000 was made. The sum of $16,000 was donated by the Society of the Army of the Tennessee. The Committee of the Society of the Army of the Tennessee asked the National Sculpture Society to appoint a committee to act with its own committee to decide upon the model for the statue. This request met with the most cordial response, and the Society appointed J. Q. A. Ward, Augustus St. Gaudens, Olin L. Warner, Daniel Chester French, and Bruce Price to act as the committee. At the appointed date these gentlemen went to Washington to examine the models submitted. They selected two from among the designs as notably better than any others, and advised a second competition limited to those two sculptors whose designs they approved, explaining their reasons for this decision. As the Monument Committee had decided to award four prizes, the committee of experts from the National Sculpture Society advised that these awards be assigned to the authors of the designs to enter a second competition, and

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the designs classed by them as third and fourth. The committee of experts then left Washington.

❀

The Society of the Army of the Tennessee called for a second competition, from which they dropped the author of the design considered fourth in order of merit by the committee of experts, and substituted one by Mr. Carl Rohl-Smith. To the second competition the committee of experts were not called. The committee of the Army of the Tennessee decided in favor of Mr. Rohl-Smith's design, This sculptor stood tenth in order of merit in the opinion of the committee of experts. The first intimation that the National Sculpture Society had of this second competition was when the successful competitor was announced. The National Sculpture Society called a meeting, and a letter of protest was sent to the Society of the Army of the Tennessee. The Society of Washington Artists sent a letter of protest to the Senate and House of Representatives, asking for a committee of investigation. A resolution was offered in the Senate protesting against the appropriation of public moneys for a work of art which did not meet with the approval of the committee of experts called by the Committee authorized by Congress to distribute public funds. This resolution was laid over, after a discussion notable principally for the display of ignorance of art by the honorable gentlemen of the Senate who took part. The successful artist has embodied in his design the portraits of the Committee of the Society of the Army of the Tennessee. This is, we believe, the first time that a Government Committee has called upon a committee of experts to decide any question relating to the erection of a work of art. The first step in the right direction has been taken; the final step was a step backward.

❀

For the past three months the question of cheap fuel-gas has been constantly before the people of Massachusetts. Early in March Mr. Henry M. Whitney, the President of the Dominion Coal Company, appeared before the Committee on Manufactures of the Legislature in support of a measure authorizing him to construct pipe-lines throughout the State for the supply of fuel-gas manufactured in connection with coke. His statement, which has been widely circulated, made a profound impression, not only upon the Legislature, but upon public opinion throughout the State. He called attention to the fact that the average price of gas in Massachusetts is $1.50 a thousand cubic feet, while in most English cities it is 60 cents; that by reason of this difference in price less gas is used in the entire State of Massachusetts than in either Birmingham or Manchester in England, though the population of each of these cities is but half a million. In most of the Massachusetts towns there is but one gas-meter for half a dozen families. In the progressive English cities there are as many gas-meters as families. The reason for this difference, he says, is not the difference in the cost of making gas in the two countries, but the difference in the policy pursued. In Massachusetts the price of gas has been kept as high as possible, and its consumption has thus been diminished, while in the progressive English cities the price has been made as low as possible, and the consumption has been enormously increased. The cost of supplying gas, Mr. Whitney went on, does not increase with the amount consumed. When the mains are once laid, it costs no more to distribute a hundred thousand cubic feet of gas than to distribute ten thousand. At present in the suburbs of Boston it requires a charge of about twenty cents a thousand feet to pay six per cent. upon the cost of the street mains, but were the consumption increased fivefold this item of expense would not be increased at all. Mr. Whitney urged that he would be glad to have municipalities lay their own pipe-lines, and thus forever protect themselves against extortion, and he was ready to bind his company to supply gas to municipalities or private companies for 35 cents a thousand.

❀

This argument, as has been said, made a profound impression, and the bill "to encourage the manufacture and sale of cheap coke and gas" passed both houses of the Legislature by substantial majorities. Governor Wolcott, however, has vetoed the bill, and accompanied his veto with an exceptionally strong message. This message was indeed weakened by paragraphs indicating a desire to protect existing gas companies from free competition, but the Governor showed that such competition, if established, would be but short-lived, and must end in a new combination, with an increased capitalization. He also showed that the bill gave the new company power to lay their mains in nearly every street in the Commonwealth, placing no limitation upon its capital, or upon the price it might charge except where it sold gas to a municipality, or a private company owning a distributing system. The company has openly fought not only an amendment proposed in the House, limiting the price of gas to consumers to 50 cents a thousand, but also one proposed in the Senate, limiting it to 90 cents a thousand. If such extensive powers are granted any private company, the Governor held that the public and the existing private corporations must be better protected. The veto was so strong, both from the standpoint of the public interest and from the standpoint of the private interests of existing corporations, that the passage of the original measure over the Governor's veto was out of the question. It was at once modified so as to meet some of the objections, especially those of the private corporations, and has passed the Senate in its modified form. The Springfield "Republican" points out that the Legislature is proceeding too hastily. It is by no means certain, says that journal, that existing companies do not manufacture gas for less than 35 cents a thousand feet. It is certain that they do so in Boston, and the gas there made is valuable for lighting as well as for heating and cooking purposes. Before permitting a duplication of the gas plants of the State, the Legislature ought to insure the reduction of prices for which Mr. Whitney bids the public to hope.

❀

Some detailed reports from Crete seem to indicate that the situation in that island is serious. There are about 270,000 Christian inhabitants, and there are about 30,000 Mussulmans, who are garrisoning the island. An excited populace has been besieging the garrison of Vamos, and the report came to Canèa, the capital of the island, on a recent Sunday, that the town had capitulated; whereupon a crowd of soldiers from Barca, infuriated by the reports, attacked the townspeople, who were going about their affairs as usual. The result was the death of twenty-five or thirty Christians in the city, and a number of others in the neighborhood. With fresh memories of what had happened so recently in Armenia, the Christian population rushed in terror to the churches and consulates, and messages poured out to all parts of Europe imploring protection. A British war-ship was at once sent on from Malta, a French iron-clad from Samos, a Russian man-of-war from the neighborhood of Athens, an Italian war-ship from Messina, and the Greek fleet was put in readiness to move. The remonstrances of Europe and the indignation of the world did not succeed in staying the massacres in Armenia, but they evidently made some impression on the Turkish mind, for the incipient slaughtering at Canea was stopped and

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order was restored. The Christian population naturally feel very uncertain of the future, and their apprehensions are well founded. Any attempts at remonstrance at Constantinople will probably be futile, and will result only in the usual interminable diplomatic delays. The people of Crete are probably safe only so long as the powerful European fleet is anchored at their doors. Whatever may be the character of that population, its claims for protection against Turkish outrage can hardly be disregarded by the Great Powers. Their skirts are already stained with the blood of an unavenged people.

❀

Mr. Chamberlain, the former leader of the Radical wing of the Liberal party, has now made himself the leader of the Tory wing of the Conservative party. In his opening address last week before the Congress of the Chambers of Commerce of the Empire, he advocated an imperial customs union, with free trade between all parts of the Empire, and a compromise tariff upon certain products of foreign nations. Among the articles upon which he proposed that duties should be imposed were wheat, meat, wool, and sugar—all of them articles of prime necessity to the working classes, whose unjust burdening through indirect taxation Mr. Chamberlain at one time so fiercely condemned. His speech, needless to say, was received with loud applause by the delegates from Canada, the West Indies, Australia, South Africa, and other colonies present at the gathering. Most of these delegates were protectionists, and Mr. Chamberlain's speech appealed strongly to their protectionism. In England, too, it awoke a certain amount of applause, for just now there are many who believe that the taxation of the rest of the nation furnishes the one source of relief for English agriculturists. Nevertheless, there is no probability that anything will come of Mr. Chamberlain's proposition. The colonial protectionists, while indorsing his speech, are, without exception, advocates of the protection of manufactures, and England is the last country in the world with which they would be willing to have free trade. In Great Britain the obstacles to Mr. Chamberlain's programme are even greater. If the manufacturing interests were strong enough to overthrow the protection of agriculture in 1842, when a large proportion of the people were engaged in agriculture, there is no danger that the agricultural interests will now be strong enough to re-establish their ancient privileges. The resolutions adopted by the Congress before adjournment typify the weakness of its position. The resolutions declared that "the subject of closer commercial relations between the United Kingdom and the colonies demands careful consideration, and the Congress therefore respectfully represents to her Majesty's Government that if the suggestion should be made on behalf of the colonies, or some of them, it would be expedient to promote such consideration."

❀

Those who hoped that the Czar of Russia would mark his coronation by the declaration of a more liberal policy must have been grievously disappointed by the very conventional form of the customary pronunciamento. The great event is celebrated by the remission of a few taxes and the lightening of a few penalties, but there was not a breath of liberalism in the Czar's proclamation, and there is nothing now to give hope for any change of policy under his rule. The censorship of the press is left undisturbed, and that is, in a certain way, the most grievous tyranny under which Russia rests to-day. So long as that dead weight rests upon the Russian mind and heart no real progress can be hoped for. The first act of the Czar was to create M. de Witte, the Minister of Finance, Secretary of State, with a very strong expression of personal admiration. It was this able Minister who put through the guarantee for the Chinese loan, and it is reported that he means to introduce the gold standard into Russia, which would involve a financial revolution of the most extensive kind. The favor which this Minister seems to have found in the eyes of the Czar makes him apparently a very important factor in the immediate future of Europe. He has German blood in his veins, and is a man of immense physical energy, with great will power and capacity for work. The first acts of his administration will be watched with eager interest.

❀

M. Méline, the new French Premier, though a protectionist, has accepted the conclusion that the current deficit cannot be met unless a part of the increased taxation shall rest directly upon the propertied classes. He therefore advocates an income tax which differs from that proposed by his predecessor chiefly in avoiding any statement from the taxpayer regarding the amount of his income. M. Méline proposes that securities, including Government bonds, shall be subjected to a tax of four and a half per cent. upon the incomes derived from them. Such a tax can, of course, be collected without any "inquisitorial" methods, as the dividends and interest payments made by the corporations, or by the Government itself, may be taxed at their source without inquiry as to even the name or residence of the recipient. Perjury on the part of taxpayers could not, therefore, exempt them from their share of the burdens. Even this new tax, however, is assailed on the ground that it is not honest. It is not claimed that the Government ever pledged itself not to tax property in its bonds, but it is urged that these bonds were bought with the expectation on the part of the buyers that they would not be taxed. The defenders of the proposed tax point to the fact that both in England and Italy such taxes are enforced, and that in England, at least, the taxed bonds, bearing a much lower rate of interest than those of France, are sold in the market at a much higher premium. If the revenue of France could be made to balance its expenditures, French bonds would advance because of the increased public credit. Their holders could therefore afford to assume a part of the new taxation. Whether the new Ministry will be defeated upon this proposition, as was its predecessor upon the general income tax, cannot yet be determined. The very magnitude of the French public debt—$6,000,000,000, or $750 for every family in the nation—makes the proposed tax of vital interest to all classes.

❀

At the twenty-eighth annual Congress of the Co-operative Union of England, recently held in Woolwich, it was reported that the capital of the co-operative societies had increased in thirty years from £1,000,000 to £15,000,000, their trade from £3,000,000 to £50,000,000, and their profits from £270,000 to £5,000,000. That the profits on £15,000,000 should last year have been £5,000,000 indicates that the societies felt singularly little the commercial depression. Lord Winchilsea, who gave the inaugural address, urged that the society should extend its field so as to include agriculture. His Lordship urged that agriculture needed organization more than any other trade, and that it was the absence of organization which made it impossible for English farmers to compete with foreigners. The making of butter, for instance, under modern conditions, could not be carried on by individuals, but only on the principles of combination. In this illustration his Lord-

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ship was happier than in the generalization he sought to base upon it. For the making of butter and the profitable handling of milk co-operation or combination is essential, unless the profits are to go to outside capitalists; but for most other agricultural operations individual activity, without even supervision from other individuals, furnishes the only road to success.

News-Gathering in America

When the literary quality, the editorial ability, the moral standards, of the American press are criticised, it is customary to fall back on the news element in the American journal. Here, at least, is one feature of unquestioned excellence. As a collector of news the press in America is pre-eminent. There is something in this claim; there is a basis of fact beneath these assertions. By no other press is money spent more freely or lavishly for news; in no other country is the organization for collecting and arranging news so thorough and so elaborate. The ends of the earth are kept in constant view, and at every remote point where an event of any consequence takes place there is, in almost every case, an observer on the spot who knows how to see things and how to describe them. In the event of war journalistic preparations almost rival military preparations in magnitude; and the press is as important an element in the struggle as are the combatants. The recent contest between China and Japan was the occasion of a striking illustration of the readiness of the modern newspaper to enter the most remote field on the shortest notice and furnish the world interesting and comprehensive reports of campaigns by land and sea. Americans knew far more about the conduct of that war, and followed it far more closely, than the Chinese were able to do. Every phase of the fight was studied day by day with the utmost care, and with no small intelligence, by spectators on the opposite side of the globe.

What happened in the Chinese waters and on the Chinese coasts has since happened in South Africa, and may happen at any moment in the Soudan. A search-light is ready to be turned, on the instant, on any locality. No place is so inaccessible, no peril so great, no expense so heavy, that the press hesitates for a moment to send its representative, or, in some cases, its expedition, for observation and report. The press is a party to every war; and no stringency of official regulations is able to keep it out of the field. Secrecy and silence, even in military operations, have become practically impossible in the modern world. In war as in peace, everything is public; we may as well accept the fact. The reporter is omnipresent; the council of war and the cabinet meeting are as easily within his hearing as the most carefully guarded family disturbance. He stands, note-book in hand, unabashed in the presence of royalty; he puts questions to Prime Ministers which their bitterest political opponents would shrink from asking; he violates all the traditions of diplomatic usage in his determination to get at the facts without waiting for the formalities; he calmly faces the wrath of irascible generals and admirals. If there is a bit of news to be obtained, a fact to be had, no expenditure of time, strength, or money is too great a price to pay.

In this search for news the American press is pre-eminent. In very important foreign matters the English press, which is the only press worthy in this respect of comparison with the American, has some traits of superiority. Its reports are sometimes more trustworthy and intelligent than the reports to our own press; they are often the work of trained men who know at first hand the country to which they are sent; they are, as a rule, free from that kind of adulteration of the truth which makes the reporting of political news in this country so farcical. On the other hand, the English news-gatherer leaves largely out of account that large and sensitive continent upon which we happen to live, and which is the scene of struggles, dramas, and events of no small importance in the general movement of the world. The eye of the English press is turned toward the East; its back is conspicuously visible from the West. It may be said in passing that if the English newspaper looked at us more attentively and commented on us more frequently, our personal relations with the mother country would be less strained. Anything is better than indifference. We do not object to criticism, or even abuse; but we resent being ignored.

Concerning Extempore Speaking

There is a gift of extempore speaking in which the thoughts as well as the words appear to be left to the inspiration of the moment. The speaker talks five, ten, possibly fifteen minutes without saying anything—without intending to say anything. Such a gift sometimes serves the public man a useful purpose, when an audience is gathered, not to be instructed, but to see their great man and make his acquaintance. It is sometimes useful after dinner, serving, with the black coffee, as an agreeable digester. In this article we speak of a different sort of speech, of that which has a moral purpose, a serious aim, of that which is intended to furnish, not merely entertainment, but instruction or inspiration.

The first condition of such speech is a clearly defined object in the mind of the speaker. This is especially essential in the sermon. Observe: we say, not subject, but object. The preacher is not a college professor; the congregation is not a class. The object of the teacher is primarily intellectual, the object of the preacher primarily moral; the one gives information, the other motive; the one speaks to the mental powers, the other chiefly to the will; with the one truth is the end, with the other life is the end, and truth a means to promote it. The lawyer does not give the jury a lecture on justice; he seeks to persuade the jury to give his client their verdict. The political speaker will not this fall give his audiences a general lecture on the tariff, he will aim to get their votes for some candidate. So the minister should be an advocate, not a pedagogue. His object should be, not to give his congregation correct views of sin, but to lead them to repentance—that is, the abandonment of sin; not to offer them a solution of the problem of suffering, but to give them grace and strength to bear suffering. This is essential to all effective preaching; it is especially essential to extempore preaching. The preacher must go into his pulpit for the purpose of producing a certain definite change in the hearts and lives of his auditors. He must know what the change is which he desires to produce. He must be able to define it clearly to himself. His aim must be, not the exposition of a text, not the unfolding of a doctrine, but the inspiration of a life. It will be well for him to write down in a sentence his answer to the questions, Why am I going to preach this sermon this morning to this congregation? What do I expect to accomplish by it? A sermon without an object is like a shot fired in the air. "I never fire at a venture," said Mr. Beecher; "I always aim at some one, though I do not always hit the one I aim at." This is what laymen mean by their demand for practical preaching. They do not mean ethical preaching; they

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mean preaching with an object; they want sermons with an aim.

Perhaps it ought to be said, parenthetically, that while preaching ought always to be practical, it ought never to be personal. It should never be so aimed that the congregation can have just ground for saying, "The preacher meant Mr. A." The preacher has no right to avail himself of his position to censure publicly any individual, who has not first been tried and subjected to censure by an impartial tribunal. This is striking a defenseless man; for the hearer cannot defend himself; propriety forbids.

Having a clearly defined idea of why he is going to speak, the speaker must next form a clearly defined idea of what he is going to say. He must marshal and arrange his thoughts. He must know where he will begin, where he will end, and what is the path he intends to traverse. If one is going this fall to endeavor to persuade his friend to vote for a particular candidate, he will not write a paper and read it to him, nor write it, commit it to memory, and recite it to him; neither will he go in a haphazard way to talk with him. He will consider beforehand what arguments will be effective; he will select his arguments with reference, not to their philosophic value, but to their practical effectiveness. Is he a protectionist, and is his friend a workingman, he will try to persuade his friend that protection will raise the laborer's wages; is his friend a capitalist, that it will raise the profits of capital. Being very much in earnest may make an exhorter, but will not make a preacher. The preacher must have his thought carefully analyzed, know where he will begin, and especially know where he will stop; otherwise he will subject himself to the criticism of the small boy on the Sunday-school orator: "He talked, and he talked, and he talked—and he didn't say nothing."

If we may take as an illustration the sermon in last week's Outlook, the preacher must have clearly in mind the four essential thoughts he wishes to impress on his congregation: The dignity of labor; the supremacy of government; the sovereignty of the people; the higher law. And he must know how he will enforce, and to some extent how he will illustrate, each of these propositions. He need not tell his congregation what his analysis is: Phillips Brooks rarely did so. But it must be clear in his own mind. He may form this analysis without putting pen to paper; or he may put it, in a brief, on two pages of note-paper; or he may write out the whole discourse—not to give it perfection of form, but to give himself clearness of thought. Which he will find the best method will depend partly upon his temperament and intellectual habits, partly upon his familiarity with the subject. What is essential is that in some way he make a brief; that in some way he so perfect his analysis that before he rises he knows not only what he wishes to accomplish, but by what arguments he intends to accomplish it. Without that, he will travel round and round in the same dry and dusty circle; he will weary his auditors with his repetitions; he will be like a boy who, having driven the nail home, goes on pounding the board for the mere pleasure of hearing the noise.

But, while he thus arranges his thoughts, it is equally essential that he should not arrange his words. He must know why he is going to speak; he must know what he is going to say; but he must not know how he is going to say it. If he does know, his speech will be memoriter, not extempore. There are distinct advantages in a memoriter address, but it is not an extempore address. The two advantages cannot be combined; they are mutually exclusive. The memoriter gives finish, the extempore gives spontaneity. The advantage of the extempore address is that the speaker's mind is in touch with the mind of his auditors. He is not occupied in thinking out his subject; with that he has thoroughly familiarized himself by much meditation. He is not occupied in recalling the form; for that he depends on the inspiration of the occasion. He is wholly occupied with the problem, how to get his thought and his life into the thought and life of his auditors; how to persuade them to believe what he believes, to enable them to see what he sees, to take the life which he has to offer to them. He is studying his audience. He sees their agreement or disagreement; perceives his success or his failure; carries on a conversation with them; gets their response from their eyes; elaborates the truth which he sees they have not accepted, drops the truth which he sees they have accepted. It is this personal grappling with his auditors which constitutes the power of extemporaneous speech. For it these three things are indispensable:

A clearly defined object to be attained.

A clearly defined subject, by much meditation made a part of the speaker's life, carefully analyzed and therefore capable of clear presentation.

A mind wholly free for spontaneous action in expression, in present personal touch with the audience, not merely to which he is speaking, but with which he is conversing.

Other elements are desirable, very desirable, in extempore address. These are essential.

School Matters in New York

State Superintendent Skinner, of New York, has shown rare wisdom in the cordiality with which he has received all requests for the literature published by the State Department of Instruction. Application to him will bring a report of the year's work, and copies of the laws passed relating to school matters throughout the State. Among these laws is one which relates especially to the public schools in the rural districts. The State Superintendent points out in his report to the Legislature a weakness of these schools, and urges the adoption of the township system, for the purpose of fixing responsibility. He also urges that some provision be made for the transportation of pupils from the weaker to the stronger districts, that all the children who wish to take the higher education given by the State may have the opportunity, and not be debarred by arbitrary divisions that were never intended to limit opportunities for education. He calls attention to the increase in the number of scholarships at Cornell—from 512 to 600—and he makes this the reason for urging such a combination of district and township as will enable the ambitious pupil to prepare for a college training. He also recommends a State school of pedagogy at Cornell to train graduates for positions in secondary schools and for superintendencies. The law passed by the Legislature in 1895, entitled "An Act to Encourage and to Promote the Professional Training of Teachers," has been declared by Colonel Parker, of the Cook County Normal School of Illinois, to be the most promising piece of educational legislation enacted in America since the first normal school was established in Massachusetts; the most important step in educational legislation taken in fifty years. This law goes into effect after January 1 of 1897. Its substance is found in these words:

"After January 1, 1897, no person shall be employed or licensed to teach in the primary and grammar schools of any city authorized by law to employ a superintendent of schools, who has not had success-

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ful experience in teaching for at least three years, or, in lieu thereof, has not completed a three years' course in and graduated from a high school or academy having a course of study of not less than three years, approved by the State Superintendent of Public Instruction, or from some institution of learning of equal or higher rank, approved by the same authority, and who, subsequently to such graduation, has not graduated from a school or class for the professional training of teachers, having a course of study of not less than thirty-eight weeks, approved by the State Superintendent of Public Instruction."

Superintendent Skinner also calls attention to one of the worst evils attending the public-school systems of America, namely, overcrowded courses of study. Educators are refusing any longer to submit to the present state of things, and all over the country not only the leading lights in educational matters, but the teachers in the public schools, are protesting against the courses of study which they are compelled to teach. Many of them frankly declare, too, that it is impossible to accomplish any definite work because of the multiplicity of subjects thrust upon the attention of the pupil; that for many of these subjects teachers have had no specific training, and therefore cannot teach them properly. The Superintendent also suggests that instruction in the principles of agriculture might tend to give the pupils in the rural districts a higher conception of farm life, and keep many boys and girls at home on the farm who now seek the cities. He advises the use of the newspaper in the school-room. It is unnecessary to say that he urges that only newspapers of the highest grade should be used. One of the interesting items of the report is that, since 1888, 145,241 trees have been planted in the State of New York on Arbor Day. The Superintendent urges school savings-banks as one of the best mediums for acquainting children with the value of money.

The whole State is indebted to Superintendent Skinner for the devotion and broad-mindedness he has brought to the educational interests of the State. He is entitled to the cordial support of all parents in the State, and he will have it if the parents of the children attending the schools of all grades and in all sections will familiarize themselves sufficiently with the requirements of the law, and with the schools, to find out whether the latter are living up to the law's demands. It is unnecessary to say that irregular and unpunctual attendance is the greatest foe with which the teacher has to deal. For this parents are responsible. Children who hear teachers condemned and criticised adversely in their homes, who hear the value of the school training minimized, do not enter the school-room with the kind of enthusiasm necessary for good work. There must be cordial relations between the home and the school; they are the two factors which are making or marring the character of every child in them, and the obligations of co-operation between the two are mutual.

The Outlook Vacation Fund

To the generous readers of The Outlook, who for several years have made an Outlook Vacation Fund possible, it seems but just that they should know a little of what their generosity has accomplished. Four years ago a girl, then fifteen years old, gave positive evidence of having diseased lungs. The girl was timid and gentle, the youngest of several sisters. The mother was a widow. The family occupied two rooms in a rear tenement. As in many other families, the continued coughing of the girl made no impression on any member of her family but her mother; the other girls, in referring to it, wished that she would get over her cough because she kept them awake in the mornings. This was said with a greater or less degree of intensity of feeling, according to the temperament of the speaker. That summer, through the means of The Outlook's Vacation Fund, this girl, with her next older sister, with whom she was most intimate, was sent up into Greene County, N. Y., for four weeks. She came back greatly improved, and went to work again. The mother made no comment, and the sisters gave every evidence of being entirely unsuspicious of the condition of the girl. It was useless to talk about it, as there seemed to be no money to do the right thing for the girl. During the winter of '93 all the members of this family were out of work. The anxiety affected the sick girl very seriously. The Outlook, during the winter of '93, had a Friendship Fund—that is, its readers contributed to a fund that was given that name and was used for the benefit of girls who were out of work; loaned or given, according to the best judgment of those who had charge of that fund. When March came, and business became active, there was a surplus in the Friendship Fund. It had been evident all through the winter that some very radical steps must be taken for this sick girl. It seemed unwise to separate the girl by any considerable distance from her family, and it did not seem wise or just to send one of the sisters with her and pay her board. Arrangements were made, through friends in one of the hill-town villages of New Jersey, with a delightful Scotch family, one member of which was a monthly nurse, to board the sick girl through the spring and early summer. After she became a boarder in this charming village it seemed best to provide her family with a family ticket in order that they might visit her frequently. The strongest emotion in this girl's life was a passionate love for her mother, and it seemed cruel that the child should not see her mother at least once a week, as the final separation then seemed to be but a few months off.

In the latter part of the summer the girl and her sister were sent for six weeks to Sullivan County, N. Y. On her return she was taken to a specialist, who said, with a voice full of feeling, "There is no hope." The girl herself did not hear this, but when, with her friend, she stepped out on to the stoop, she looked up and said, "Am I going to get well?" her friend could not answer her. For a minute the sick girl looked at her friend, and then, slipping her thin white hand through her arm, she said in a low voice, "Don't feel bad; I don't mind except for my mother." And all the way during the journey to the lower East Side she talked incessantly, calling attention to everything that she saw from the car windows, evidently believing that she was lightening the burden of her friend. There was still some of the Friendship Fund left, and that was used all winter to supply the girl with cod-liver oil and grape-juice. Since then, each summer, as early as July, The Outlook Vacation Fund has made it possible to send this girl, with her much-loved sister, into the country for two months. This year it is a question whether the journey can be made. The most interesting feature of this experience has been the unconscious development that has resulted in this family from the presence of this sick member. Whether or not it was that she was made the object of attention and her importance increased one cannot decide, but now she is the most important member of the family. Every plan is made with a view to doing what is best for her. The family has moved into a front tenement on to the top floor, with southern exposure, and where there is light in each room. It is worth toiling up the stairs to look into this girl's face. She is radiant with happiness, and tells you that she is not at all sorry now that she cannot go down on the street, because she can see so much of the sky, and she can see the people on the street. A letter received last week says: "I have them pains in my side now, and cannot lie down, but I am pretty well, and this is such a lovely place, the sun shines so, and the flowers are in the windows, you know, and there is a lovely breeze. I do not sleep much, but the breeze is beautiful in the night-time." Santa Clara is not for this girl; it is only for those who have a fighting chance for their lives. The Outlook must have more money. It must be possible to have near New York a house for such girls, near enough for their families to get to them at a moment's notice. The Outlook Vacation Fund is always the expression of friendship. This morning a letter was received from a New York lady in regard to another vacation enterprise to which she has always contributed. A death had recently occurred in connection with that enterprise. In commenting on it she says: "Love triumphs over all things, even death." When one looks back over the past and thinks what unknown friends have done through a spirit of love for this one girl, one realizes again that surely to-day the mission of Christ to mankind is being realized fully by his followers, for love finds a way to express itself to those outside the circle that one may know.

THE VACATION FUND

Previously acknowledged	$1,315 14
J. A. and M. B. S. I., Irvington-on-Hudson, N. Y	5 00
A Friend, Pittsfield, Mass.	3 00
Boarding Pupils, Walnut Lane School, Philadelphia, Pa	29 24
Inasmuch Circle King's Daughters, Middlebury, Vt	5 00
Clover Blossom	50 00
Mrs. G., Germantown, Pa	2 00
Wage-Earner, Washington, D. C	2 00
J. and M., Syracuse, N. Y	5 00
Miss G., Long Island	5 00
Yale '97, New Haven, Conn	5 00
A Constant Reader	5 00
Mrs. W. P. B., New Kensington, Pa	1 00
T. M. H., Dunkirk, N. Y	10 00
E. P.	1 00
Total	$1,443 38

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The Russian Church

Its Spiritual State and Possibilities

By Isabel F. Hapgood

WHAT elements of true life does the Russian Church possess? What are its capacities for development? These are important questions, especially in connection with the widespread and growing interest in the subject of Church Unity. We must first examine a few of the factors in the case. Then the questions will almost answer themselves.

Both the Church of Rome and the Church of England have made repeated overtures to the Russian Church—or to the Greek Church, of which the Russian is now the most important and prominent branch—with a view to union. On one or two occasions in the past, Rome has come very near indeed to attaining her object. But what the political wisdom of the highest ecclesiastical authorities reluctantly accepted at severe crises in the history of the Eastern Church, the hearts and consciences of that Church, as a body, rejected. At the present day, when the political and ecclesiastical prospects of the Latin and the Greek Catholic Churches have, practically, exchanged places, it is not probable that such overtures will result in anything more serious than a welcome excuse for a pleasant official sojourn in Rome on the part of some lucky Russian secular envoy. It is not likely that the Latin Church will be able to repeat the half-victory won three hundred years ago among the Orthodox population of Roman Catholic Poland, and the Slavonic peoples of eastern Austria and Hungary. There she persuaded the people (hence called "Uniate") to acknowledge the supremacy of the Pope, and to accept the *Filioque* clause in the Creed, on condition that they were allowed to retain their own liturgy in the vernacular tongue, the Holy Communion in both kinds for the laity, the married parish clergy, and a few minor rights.

In England a society has existed for years for the promotion of union between the Anglican and the Russian Churches. It counts among its members a goodly array of Bishops, and, so late as 1888, at the celebration of the 900th anniversary of the baptism of the Russians, the English Church expressed its hopes, through the Archbishop of Canterbury. But it has not, so far as I am aware, yet complied with the suggestion made in his friendly reply by Plato, the venerable Metropolitan of Kieff, that it would formulate a definite proposal of terms of a reunion. But last summer the Russian Bishop for America (Nikolai, Bishop of Alaska and the Aleutian Islands) was most cordially received at St. Paul's in London; and Bishop Wilkinson, on his triennial visit to Russia last March, was welcomed by the Russian ecclesiastics with unprecedented warmth and friendliness, while hopes of union were expressed with equal earnestness and frankness on both sides. Meanwhile, the Russian Church prays daily "for the prosperity of all God's holy churches, and the union of all," and waits, with calm, patient dignity, for the other churches to unite with her, the original, historic Mother Church, which she firmly believes that they all will do, some day.

Now, no one deliberately invites a lifeless corpse to become a member of a living, growing body of men. Therefore, we may consider that the elementary question as to whether the Greco-Russian Catholic Church really consists, exclusively, as is often asserted (chiefly on hearsay evidence), of a mass of dead ceremonies participated in by souls to match, has been definitely and satisfactorily answered for us by the Anglican and Latin Catholic Churches.

I find that the majority of people are in the habit of regarding the Russian Church—"the Russian religion" they call it—as a thing utterly apart from and unconnected with us; in the light of something far removed from the comprehension and sympathies of all Western nations. A little knowledge in regard to the "Orthodox Church" would afford at once half an answer to the questions which I stated at the beginning of my article. As a matter of fact, the Orthodox Russian Church is very near akin indeed to both the Latin Catholic and the Protestant Churches. It forms a sort of connecting link between them. If they have shown capacity for development as churches; if they have demonstrated their power to evolve strong, fine, spiritual characters, why should that capacity and power be denied to a Church which combines some of the strong points of both? I do not think that there is the slightest likelihood that any union between these three great sections of Christianity will be brought about for a very long time to come—if ever. The barriers are slight but unsurmountable, human nature being what it is, and divine revelation being open to divers interpretations, in this world at least. Moreover, the religion of any nation or of any individual is, in large measure, a question of birth, geography, politics, and social conditions—and, last, but far from least, of temperament. But so long as any one purely Christian Church devotes itself conscientiously to its proper province, the spiritual, and does not turn itself into a political machine, there is no valid reason why the members of every other Christian Church should not encourage, sympathize with, and love it, in proportion to individual knowledge, zeal, and temperament.

If the Russian Church would but admit to communion the members of the Anglican Church, I am sure that there are plenty who would willingly comply with her requirements as to fasting and confession, for the sake of attaining such an end, though it would be better, of course, if no conditions were imposed on either side. It is not probable that there would be, in any case, on the Anglican side.

But the relations of the three great divisions of the Catholic Church which I have mentioned can easily be stated without going very deeply into either historical, political, or geographical questions.

The creed known as the Nicene Creed still remains in full force in both branches of the Christian Church, with but one slight difference. That difference occurs in the statement regarding belief in the Holy Ghost. As finally settled by the Council of Constantinople in 381, and as still used by the Eastern Church, the clause in question reads: "And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father; Who, with the Father and the Son, is worshiped and glorified." A little more than two hundred years later, the Western Church, influenced chiefly by the logic of St. Augustine, decided that the Holy Ghost proceeds from the Father and the Son. Therefore, as a protection against the Arian doctrines, which were rife in Spain, the Council of Toledo, in the year 589, added what is known as "the Filioque clause" to the Symbol or Creed of Constantinople. Hence our Western creed differs from the Eastern creed by exactly these words: "the Holy Ghost, . . . which proceedeth from the Father and the Son." The reasons for this difference in the Creed are good on both sides. The Western Church argues that the change was necessary, in order that the identity of the Holy Spirit with Christ and with God the Father might be asserted in a clear and indisputable manner; that the abstract unity of the Godhead might be guarded from all doubt or dispute. The Eastern Church, on the other hand, holds to the view that to make the Holy Spirit proceed equally from the Father and the Son is to imply two active principles or creative powers in the Divine Essence, and this divides the Godhead into two gods, and confounds the persons of the Trinity, besides being directly contrary to Scripture, and Christ's words in John xv., 26. It is easy to see how these diametrically opposed contentions have furnished and will continue to furnish, on demand, food for endless theologi-

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cal discussion, though learned divines of the Anglican Church have admitted that the addition was made arbitrarily and unnecessarily, to say the least. Neither side will yield—certainly the Eastern Church will not—and, really, it is not necessary that they should. At bottom both branches believe in the same essential dogmas: the Holy Trinity, the divinity of Jesus Christ, the identity of the Holy Spirit in essence, with God the Father and the Son. Discussion keeps alive interest; but the Russian Church holds that Roman Catholicism is the chief heresy of these latter days, and that the Pope of Rome is the first heretic.

A brief statement of the likenesses and differences will help us to judge of the possibilities of the Russian Church by our estimate of our own. The Greek and Latin Catholic Churches agree as to the number of sacraments—seven—and as to their nature, with the exception of Extreme Unction, which the Greek Church administers, in the apostolic spirit, as a means of bodily and spiritual healing, not as a final sacrament when death is inevitable, and which is designated by a word that signifies an assembling together, seven ecclesiastics being assembled, if possible, to pray and anoint the sufferer. They agree as to Transubstantiation, though not as to the moment or manner in which the solemn change in the holy elements is effected; they pray for the dead, and recognize the intercession of the saints and of the Virgin Mary. But, while the Latin Church denies the cup to laymen in the Holy Communion, requires celibacy in all ecclesiastics, forbids infant confirmation and communion, and asserts the Infallibility of the Pope and the Immaculate Conception of the Virgin Mary, the Greek Church admits and forbids precisely the opposite things, insisting, in particular, that all parish priests shall be married before they are ordained, relegating celibacy to the higher orders of the priesthood, and absolutely rejecting the Pope as head of the Church, his infallibility, and the dogma of the Immaculate Conception. At this point it is proper to state, in the most emphatic manner, that the Emperor is not the head of the Russian Church in any other sense than Queen Victoria is the head of the English Church; that is to say, in so far as it is one of the State institutions. Queen Victoria is, in fact, more truly the head of the English Church than the Emperor is of the Russian, because she is so legally. That false statement has been repeated, ignorantly or willfully, until it has come to be almost an article of faith among foreigners. The truth is that when a Roman Catholic joins the Russian Church, one of the chief things asked of him is: "Dost thou renounce the erroneous belief that our Lord Jesus Christ must not be acknowledged as the head of the Universal Church, and that the head of Christ's body, that is to say, of the Church Universal, can be a man, to wit, the Bishop of Rome?" Answer: "I renounce it." I quote from the official "Office for the Reception into the Orthodox Church of Converts from Christian Churches." In connection with this rite, I may pause to correct another misconception, and to show, incidentally, that the Russian Church is more tolerant and Christian in its dealings with converts than several Protestant and other sects. It will be remembered that when the present Empress joined the Russian Church, before her marriage, the foreign press repeatedly asserted that she had been compelled to "curse" the religion (or faith) which she was leaving, and that she had to be baptized anew. On the contrary, the Russian Church recognizes *all* Christian baptism, whether by immersion or sprinkling; applies sprinkling herself, when circumstances require it, to her own infant members, and merely anoints converts. The Holy Synod itself—not to mention the Emperor, who is a civil power—cannot change a single letter of the ecclesiastical law on such matters. And, indeed, it is inconceivable that, after recognizing the validity of baptism, the Russian Church should stultify herself by requiring converts to "curse" (or "anathematize") the powers which administered that valid sacrament. Common sense should have refuted that gross libel long ago. The Empress was simply anointed with the holy chrism, after "confessing" the Orthodox faith and dogmas.

Another difference between the Greek and Latin Catholic Churches consists in their conflicting views on Purgatory. The Latin Church has a definite dogma, which includes fire and torments, from which souls can be redeemed by certain acts and intercessions on their own part (in anticipation), or on the part of others—in short, by indulgences founded on the doctrine that the works of supererogation of the saints and the righteous can be apportioned by the Pope. The Russian Church admits penance, but only in the sense of discipline for the sinning soul of the living person, not as a commutation of future punishment, or vicarious penalty; denies the possibility of works of supererogation, or any merits save those of Jesus Christ; and declares that these merits God alone can apportion, and that no one save God knows to whom they have been accorded. This is, essentially, the Protestant view of the matter, and produces a radical effect on the character of the prayers for the dead. The spirit of those prayers is precisely that of the twenty-third Psalm; and the actual language is, in part, that of the second verse in that Psalm. But the Russian Church does believe also that her prayers, alms in the name of the departed, and masses alleviate the state of those who have died suddenly, without opportunity for repentance, or who have repented but have had no time to prove the genuineness of their repentance by their works.

Both the Greek and the Latin Churches require auricular confession before the reception of the Holy Communion, as does the Anglican Catholic Church; and in the matter of fasting in general, and of preparation for that sacrament in particular, the Greek Church is far the most strict of the three. Greek and Latin Churches alike claim the right to interpret the Scriptures, on the ground that they are specially enlightened by the Holy Spirit, and accept the whole Bible as the rule of life. But the Russian Church allows its members to read the Scriptures for themselves in a version which is practically identical with our King James Bible (with touches of the Revised Version here and there), though it does not encourage the young to study the Old Testament, with the exception of the Psalms, for reasons which I need not discuss here, but which are easy to comprehend. Nevertheless, the children are taught the Old Testament stories and history (exactly as Protestant children are taught) in their daily religious lessons at school.

In short, the Russian Church corresponds to what might be described as a "Reformed" or a "Primitive and Uncorrupted" Latin Catholic Church. Except in the matter of confirmation and communion of infants, and the clause concerning the "procession of the Holy Ghost," it is practically identical with the Ritualistic or "Anglican Catholic" branch of the Protestant Episcopal Church. It is not necessary to discuss the question of the *ikóni*—the "images or holy pictures"—because they are not "worshiped," as it is customary for outsiders to assert. The language of the Office for Converts which I have already quoted is explicit on this point: "Dost thou confess that it is proper to have and to honor the *ikóni* of Christ our Saviour, and of the Virgin Mother of God, and of the other saints, not for purposes of worship, but that, by contemplation thereof, we may be incited to devotion, and to imitation of the deeds of the godly persons represented by those holy pictures?" Answer: "I confess it."

What is there in all this compared with Protestant Churches, or compared with the Roman Catholic Church, all of which have, confessedly, bred saints and holy persons not a few, to hinder equal spiritual development? Absolutely nothing. So far, the opportunities and chances are perfectly equal. In the church service the congregation has the same share that it has in the Latin Catholic ritual; that is to say, it responds to the petitions of the Litany by the sign of the cross, the audible responses being made by the choir. There is no law against any one joining in with the choir, if he knows enough. In practice it is very often done, and it is encouraged, that having been the olden custom. When I was in St. Petersburg there were popular singing classes, free, to train the congregations in the church music, and at one of the prominent cathedrals where this singing class usually resorted on Sunday afternoons the result was striking in the extreme. But the

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Russian congregation has one very decided advantage over the Roman Catholic—the service is in Old Slavonic, and the people understand it. Until a very recent period, comparatively speaking—that is to say, until adaptations of the Anglican ritual were adopted by "dissenters"—no Protestant Church in this country, except the Protestant Episcopal, allowed the congregation any share in the service beyond participation in the hymns. On the other hand, the Anglican Catholic branch has almost reached the non-responsive state of service. The more or less universal adoption of ritual by former antagonists, and the intensification of ritual and symbolism by the ritualistic, together with the acknowledged devotional effect and helpfulness, really would seem to suggest that the Russian Church's faith in a practical reunion on her basis is not so visionary as might appear at first sight.

Perhaps the most essential difference lies in the absence of sermons. In the Russian Church, as a rule, sermons are preached only on special grand occasions, by men with a reputation for eloquence. Sermons are not required from every priest, irrespective of his talent. This arrangement is certainly a great relief to both priests and congregations, though there is undeniable economy in a bad sermon: it lasts much longer than a good one. The hearer does not wish to run the risk of listening to another of any sort for a long time; whereas a good sermon whets the mental appetite and produces a craving for another of the same sort immediately. My own opinion is that the Russian arrangement was made, primarily, with a view to safeguarding the flock from contamination by sensational or heretical preaching on the part of priests who are ignorant or bent upon achieving notoriety at any cost. There is some force in the argument that people who have been drilled from childhood in the principles of righteous living ought to know the difference between right and wrong, and are bound in honor to attain to their spiritual as well as to their physical majority without constant exhortation thereto. Preachers here tacitly recognize that fact, and make their sermons milk for babes, as a rule, rather than meat for men.

Another important factor is the position of the clergy. There was a period in the history of Russia when there was a law made forbidding any one except a priest's son to become a priest, priests' sons to adopt another profession. The natural, inevitable result of this was a caste, a social class, and such it has continued, in great measure, to the present day. There are no prohibitions at present, and priests' sons adopt whatever career they like and often distinguish themselves, while nobles enter the priesthood, though rarely. I have personal knowledge of one such case. The result of the long separation from other classes is that the clergy are still, as a rule, specially and exclusively the servants of the altar and confessors. They mingle with their city parishioners more rarely and more formally than the ordinary Protestant clergyman. Naturally, this reduces to a minimum the moral influence even of those priests who are most deeply respected for their personal characters. But, as there are two sides to most questions in this world—though not to all—this defect has its compensating advantages. The socially ambitious may win the Russian priest's friendship by simulated piety and lavish gifts for charity—the pious hypocrite is as favorite a subject for satire in Russian literature as in the literatures of Western lands. But there is no direct incentive for such action there, as there is here, for example, because the priest is absolutely powerless as a tool in financial and social speculations. He has no social ambitions for himself or his family, he is not expected to vie with his parishioners in pomp of living, and if he wishes to rise above the rank of Arch-priest he must abandon his family (which can be done if his children are all provided for, if his wife consents and enters a convent simultaneously), enter the celibate Black Clergy, and become even more thoroughly identified with the priestly class. After this he may rise to be a Bishop, Archbishop, or Metropolitan, but he is further removed from social life than before, and from influencing it.

A well-known Russian author, in a volume which he wrote to defend his beloved Church from the attacks of the Protestants, once declared that, while the latter accused the Russians of idolatry, they were not themselves free from that reproach; they made a fetich of the Bible and worshiped it—but did not read it! Assuredly, there is no inherent reason why the Russian Church should not develop as fine spiritual characters as any other Christian Church, except the one suggested by the fact that, in general, its members do not study the New Testament as much as Protestants do, or are supposed to do; and that, though they hear it read in the services, the failure to expound it in sermons leaves them exposed to the danger of falling into serious errors when they try to interpret it for themselves. The multitude of extraordinary and fanatical sects which have arisen in Russia—the Russians are predisposed to religious mysticism and intensity—from precisely this study of the Scriptures by unguided, untrained minds, affords an illustration of this danger.

My own impression, founded on Russians whom I know, and upon observation, is that fine, strong Christian characters are no rarer in Russia than they are in America. But it is in keeping with the absence of sermons that they should talk less and less frankly on religious matters there than we do in this land of revivals, Salvation Armies, and experiments generally. They are not in the habit of digging up their deepest feelings at brief intervals and inspecting the roots, to see whether they are alive or dead. It is assumed as a matter of course that every one is a "believer," and that calm faith requires no assertion. Consequently it is very easy for foreigners to go astray and accuse the Russians of unbelief, of "deadness," because they talk too little, and of "idolatry" because they seem to do too much.

The monastic ideal in the Russian Church is prayer and meditation rather than activity and education, though the monasteries have their philanthropic and educational institutions like many of the Latin Catholic and Protestant Orders. But here again arises the vexed question as to the respective attitudes of Mary and Martha, which it is profitless and, in a small compass, impossible to discuss. Naturally, among the monastic as among the parish clergy there exists every degree of education, spirituality, and personal qualities—precisely as among the clergy of other churches and countries. It would not be worth while to print such a trite commonplace were it not for the sweeping and calumnious assertions on this point which are habitual with uninformed writers.

Two things are certain: First, that the Russian Church understands better than any other with which I am acquainted how to inspire, even in the breasts of those who come to her services in a mood of cold indifference, that frame of devout prayerfulness of worship and communion with the Church visible and invisible, which it is the special object of all church services to produce. The second significant fact is that in Russia there is never any problem as to "how the men are to be induced to go to church." The churches are always thronged, and the men go more than the women. Moreover, the very poor go in a way which would rejoice the heart of a clergyman in New York, and the absence of pews, rented places, or seats of any sort brings about an ideal commingling of all classes which would suit the Christian theory, if not the republican practice, of this country. Hence, mission churches for the poor, church parlors, church sociables, are not needed to encourage church attendance or brotherly feeling, and do not exist in the Russian Church for the encouragement of visiting foreigners, who judge of the Church's state exclusively by such external signs. There are cases and localities, no doubt, where adaptations of certain practical features in this direction might prove of value, though these needs are met in a great measure in other ways.

I took the trouble to study the religious beliefs, ceremonies, and their effects, though I went to Russia with all the prejudices of the Protestant and the New Englander of Puritan descent. The result was that I came to understand precisely how these ceremonies and beliefs affect, help, and comfort the members of that Orthodox Church, and to love that Church equally with my own. Its music

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is the most devout, suitable, and inspired, as a whole, that I know. Altogether, it appeals to and warms the heart in a way which the coldly intellectual forms of worship do not, though it is of a wholly different world, intellectually and artistically, from camp-meeting and similar methods of emotionalism.

As for the present state of the Church, I cannot see that there is any difference between it and that of any other truly spiritual branch of the Catholic Church Universal. As for its spiritual possibilities, I consider them quite as great as in any other branch of the Christian Church. The Russian Church and people are civilizing and Christianizing Asia; but they do it, as a matter of course, as part of the daily duty, and talk very little about it.

Let me say, in conclusion, that the Russian Church nobly endures the one great and abiding test—it produces millions of Christians of the old-fashioned, Gospel pattern, who live their lives with gentleness, patience, long-suffering, self-renunciation, faith, and love, and die with a simple calm to match. What more is required?

The Old-Time "Fourth"

By Frank W. Crane

Our Fourth of July celebrations have undergone a radical change from the old-time methods of honoring this auspicious day. Noise of any kind, so long as it is associated with powder, seems to be the chief element at the present time. Firecrackers were practically unknown to the lively lads of one hundred years ago, nor do we find in such accounts as are left of the Fourth during the early years of our Republic any mention of the remarkable variety of explosives which Yankee ingenuity has produced for the patriotic amusement of the boys and girls of to-day. In those good old times, when the worthy framers of our Government wore knee-breeches and powdered hair, the anniversary of the Declaration of Independence was remembered chiefly by patriotic speeches and dinners, the latter evidently being the great feature of the day, as all the clubs and societies had them; and, however different might be the political opinions expressed around the board, they all agreed upon one point, and that was the number of toasts. These always corresponded to the number of States in the Union, and for several years thirteen was the number. With the rapid admission of new States this custom gradually died out, probably from the fact that the diners were unequal, even on patriotic occasions, to drinking as many toasts as there were States. In the larger cities the veterans of the Revolution generally paraded with military organizations, and as those old warriors marched by, how they were cheered by old and young alike!—cheered as only those could cheer who knew so well just what the cost of independence had been—for many, indeed, had paid a large part of it themselves, willingly, however, even if sacrificially.

The New Yorker of the present day is inclined to smile when he reads that on the Fourth of July, 1795, the parade of soldiers in this city numbered nine hundred men. Their route was from the Battery up Broadway to the new Presbyterian Church, where the Declaration of Independence was read by Edward Livingston. The Tammany Society also turned out on that day, each member wearing a buck's tail in his hat. After the parade they listened to a sermon and had a grand banquet in the evening. The "Daily Advertiser," in its issue on Fourth of July morning, 1795, contains this outburst of editorial patriotism:

"This morn has ushered in the nineteenth anniversary of the independence of the United States, a day at whose return every American bosom must beat high with pleasure and with honest pride. When we reflect that on this day our country 'rose to take her seat among the nations of the earth,' and when we consider the vast importance of that event, an event which may be viewed as the era of civil and religious liberty, not only to ourselves, but to all mankind, how should our hearts expand with gratitude to the Supreme Disposer of events, who conducted us during our arduous conflict for the attainment of that object, and who both kindly brought us to see this day, and to behold our country in the possession of peace, of freedom, and of national and individual happiness. Amidst the festivities of this auspicious day, let us, as heretofore, evince by our order and decorum that those grateful sentiments are duly impressed upon our minds. Long may it please a gracious Providence to continue us happy and united among ourselves, and long may the return of this day find our country in possession of those incidental blessings we now enjoy!"

New Yorkers did not allow the event which has ever since made the Fourth of July of 1776 famous go by without due public acknowledgment. This was the first celebration of the Fourth in New York City, but the celebration itself did not occur until Wednesday, the 9th, as there were no telegraph wires then to flash the news from Philadelphia to New York of the most important event since the discovery of the continent. Washington was in New York at that time with his soldiers, and the Declaration of Independence was read to each brigade, being everywhere received "with the utmost demonstrations of joy." The patriotic enthusiasm of the citizens was displayed in no uncertain manner during the evening of that day, when a large crowd assembled at Bowling Green and ruthlessly pulled from the pedestal the equestrian statue of King George III., which had been erected in 1770. The lead with which the statue was made was melted into bullets, and many of them undoubtedly were used against the British in the disastrous battle of Long Island, which was fought six weeks later. It is interesting and also curious to see that the benefits of the Declaration were at once given to all debtors imprisoned in the old Provost Jail, now the Register's Office, in City Hall Park.

One of the most amusing accounts of these early celebrations appears in the "Pennsylvania Gazette" of July 9, 1777, and it is of particular importance as marking the first anniversary of our country's independence. There was comparatively little, so far as the progress of the war was concerned, to cause jubilation to the Americans at that time. It had been a severe year for them, with only a few minor successes to brighten the gloom. But their hearts never faltered, and this Philadelphia celebration, just one year after the ratification of Thomas Jefferson's memorable document, shows with wonderful distinctness the buoyant hopefulness of the American patriots when all seemed dark about them. The original account of that day's festivities is too good to abbreviate, and is as follows:

"Friday, the Fourth of July, being the anniversary of the Independence of the United States of America, was celebrated in this city with demonstrations of joy and festivity. About noon all the armed ships and galleys in the river were drawn up before the city dressed in the gayest manner, with the colors of the United States and streamers displayed. At one o'clock, the yards being properly manned, they began the celebration of the day by a discharge of thirteen cannon from each of the ships, and one from each of the thirteen galleys, in honor of the thirteen United States.

"In the afternoon an elegant dinner was prepared for Congress, to which were invited the President and Supreme Executive Council, and Speakers of the Assembly of this State, the General Officers and Colonels of the army, and strangers of eminence, and Members of the several Continental Boards in town. The Hessian band of music taken in Trenton the 26th of December last attended, and heightened the festivity with some fine performances suited to the joyous occasion, while a corps of British deserters, taken into the service of the continent by the State of Georgia, being drawn up before the door, filled up the intervals with *feux de joie*. After dinner a number of toasts were drank, all breathing independence and a generous love of liberty, and commemorating the memories of those brave and worthy patriots who gallantly exposed their lives and fell gloriously in defense of freedom and the righteous cause of their country. Each toast was followed by a discharge of artillery and small arms, and a suitable piece of music by the Hessian band.

"The glorious Fourth of July was reiterated three times,

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accompanied with triple discharges by cannon and small arms and loud huzzahs, that resounded from street to street through the city. Towards evening several troops of horse, a corps of artillery, and a brigade of North Carolina forces which was in town on its way to join the Grand Army, was drawn up in Second Street and reviewed by Congress and the General Officers. The evening was closed with the ringing of bells, and at night there was a grand exhibition of fireworks, which began and concluded with thirteen rockets on the Commons, and the city was beautifully illuminated. Everything was conducted with the greatest order and decorum, and the face of joy and gladness was universal. Thus may the Fourth of July, that glorious and ever memorable day, be celebrated throughout America by the Sons of Freedom from age to age till time shall be no more. Amen and Amen."

The Fourth of July, 1789, in this city, is of particular interest, because George Washington, who was then a resident of the town, took part in the festivities. He had been inaugurated as President a little over two months before, and New York City, as the capital of the Nation, could not afford to let the Fourth pass by without a demonstration of the most patriotic nature. The Society of the Cincinnati met at the city tavern in the morning and elected Baron Steuben President for the coming year, and Alexander Hamilton Vice-President. A committee was appointed to wait upon the President bearing the Society's congratulations of the day, and it is fortunate that the remarks of Baron Steuben, who was chosen spokesman, have been preserved. In a newspaper of the time he is quoted as follows:

"The Society of the Cincinnati of the State of New York have directed this delegation to present to you, sir, their sentiments of the profoundest respect. In common with all good citizens of the United States of America, they join their ardent wishes for the preservation of your life, health, and prosperity. In particular, they feel the highest satisfaction in contemplating the illustrious Chief of our armies, by a unanimous vote of an independent people elected to the highest station that a dignified and enlightened country can bestow. Under your conduct, sir, this band of soldiers were led to glory and to conquest, and we feel ourselves confident that under your administration our country will speedily arrive at an enviable state of prosperity and happiness."

In replying to these remarks George Washington said:

"I beg you, gentlemen, to return my most affectionate regard to the Society of the Cincinnati, and assure them that I receive their congratulations on this auspicious day with a mind constantly anxious for the honor and welfare of our country, and can only say that the force of my abilities, aided by an integrity of heart, shall be studiously pointed to the support of its dignity and the promotion of its prosperity and happiness."

George Washington was unable to leave his house on that day, suffering from a slight indisposition, and his absence is noted with regret from the public exercises in St. Paul's Church, where, besides the reading of the Declaration, Alexander Hamilton delivered "an elegant eulogium" on Major-General Nathaniel Greene, who had recently died. We are told, however, that the lady and family of the President were there, together with the Vice-President and ladies of his family. Among the thirteen toasts responded to by the Cincinnati at their dinner were: The President and the Vice-President; the Constitution—may its friends be firm and united; the late Federal Convention—may their virtue, wisdom, and firmness be deeply engraven on the hearts of their countrymen; the Companions of our Order in France and America; the Fair Daughters of the Cincinnati.

It is a pleasure also to see that the ladies took a deep and patriotic interest in remembering the day, and one of these novel and interesting occasions is described in "Porcupine's Gazette" of July 14, 1798:

"Just after the usual celebration of the Fourth of July, at Middletown, Conn., the ladies also, animated with the spirit of patriotism, and desirous to give a proof of their attachment to the cause of their country, convened in the afternoon in the grove belonging to Captain G. Starr, where a cold collation was provided for them, and the following truly patriotic toasts were given:

"The United States. May their sons ever continue brave and free, and their daughters virtuous and fair.

"Mrs. Adams. May she offer to the fair of America a model of imitation worthy the virtues of the President of the United States.

"Mrs. Washington. May we in her ever recall to mind the valor, patriotism, and magnanimity of the hero who conducted us to freedom.

"The Daughters of America. May their applausive smiles reward the patriotic youth who step forward in defense of their country, and their frowns appall the traitor or coward who dares to betray or desert it."

After the toasting and speaking—for we are not told that the gentlemen were permitted to hear these feminine but patriotic remarks—the men joined them, and all marched in a procession through the town, the parade being led by the two eldest ladies, and the exercises of the day were concluded around a liberty tree erected near the church. On this liberty tree was fastened a board representing a divided serpent on the point of being devoured by a dragon, with the motto, "Unite or die." The account of this interesting event says: "The sight of this device, though in some places nearly effaced by time, recalled forcibly to every mind the glorious era of '76, when the same board was first displayed. Such examples are truly worthy of imitation, for when the Fair exhibit such a spirit in their country's cause, who that is not a recreant but would blush to remain inactive?"

At Lancaster, Pa., there was an interesting celebration in 1798, when the commander of each corps of soldiers received a beautiful standard of colors from the ladies of the town, the fair patriot who made the presentation saying as she did so: "Incapacitated by our sex to bear arms in the defense of our country's rights, we with cheerfulness and confidence commit that sacred trust to you. Assured that you will on all proper occasions display and defend it in the midst of your enemies, the ladies of Lancaster request your acceptance of this standard, and pray the God of battles to shield you in the day of danger."

Some of the toasts responded to during the Fourth of July celebration in 1799, when the political feeling of the country was sharply divided between friendship for France or England, are thoroughly typical of the sentiments of that time. A few of the most interesting are:

Citizen Thomas Jefferson. May he in due time take the helm of our federal government, and steer it safe from rocks and shoals to its destined haven.

May the enemies of freedom and equal liberty have three choices. First, that they shall repent of their evil way in dust and ashes, and return to the Republican faith; secondly, have the old Tory blessing, Depart, ye cursed, to Nova Scotia; or, thirdly, be cut off as the house of Baal was by Jehu.

Bonaparte, the glory of Egypt. May he go on conquering and to conquer, till liberty be established among the Turks and Mamelukes.

Gallatin, Livingston, Venable, and their supporters in Congress. May their indefatigable labors for the public weal be not only crowned with success, but meet the tribute of a grateful people through unfeigned thanks.

The Ministers of the Gospel throughout the world. May they preach for the good of the flock, and not for the fleece.

May that old piratical government of Britain, whose murders, rapines, and abominations have gone up to the clouds like the smoke of a burning mountain, be eradicated, and the evergreen of liberty be substituted in the room thereof.

The fair Daughters of Columbia. May they be at once the admiration of aristocratic degeneracy, and the reward of Republican bravery, thereby evincing that a difference in sex makes none in sentiment.

The expected minister of peace, Lafayette. May his endeavors in bringing about a reconciliation between the sister republics be as successful as his arms were in liberating us from British tyranny and oppression.

Hope never hurt any one, never yet interfered with duty; nay, always strengthens to the performance of duty, gives courage, and clears the judgment.—*Macdonald.*

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The Old Sock Savings-Bank for Ministers

By the Rev. Uriah Xerxes Buttles, D.D.

It is an old and accepted maxim that preachers are poor financiers, and if a keen eye for accumulating a bank account is a test of financial ability, the proverb is a true one, for no man with half a grain of sense ever went into the ministry for the money to be earned in it. However, there are ministers galore, and out of stipends of even three hundred a year some of them contrive to save a trifle for the old age which may set in any time after forty; and for the little savings of the clergy there seems to have arisen a special variety of ravener, with special art in setting forth opportunity for loss. One thing he knows to perfection and calculates upon. He knows that the average preacher cannot openly save and seek investment for his meager savings. He knows that the preacher must give to every board of his church, if he have not so much as one shingle, or the prospect of one, to cover his own head. He knows that the preacher known to be investing in corner lots, or mortgages of gilt-edged variety, is an object of suspicion to the average trustee, and felt to be having quite too soft a snap. So, no matter what he has to offer, he has a few sentences of furtive, comprehensive sympathy, as, "We offer special advantages to ministers who may have small amounts which they wish to *quietly* invest;" or, "Ministers will appreciate the large returns we offer *without publicity*." Not a week passes that I do not receive at least one circular from some point of the compass setting forth the surpassing luck some company is offering clerical investors. Last week I got one from the Pawpawville Natural Gas Belt Company. "When you weary of raising sugar-beets and persimmons, crops for which our superb soil is particularly adapted, by boring in your back yard you will strike a gas-well, sure to make you a millionaire in a month," says this document, and inclosed with it was a private letter written by a precious wind-bag I met last summer at a Sunday-school convention where, he confided to me, he was "operating," assuring me most beguilingly that I would be presented with two lots in a most desirable quarter of the company's "Addition," if only I would lend the weight of my name and influence as an investor in "the scheme" in Griggsville, and our Presbytery. This week I have one from Eagle City, which, it is claimed, is going to be the great receiving-point on Lake Superior. Brown bread at a clam-bake does not go off faster than lots are selling there, I am assured, and if I fail to buy one at forty dollars the front foot (of course on long time), I am missing the opportunity of a lifetime. Week afore last I received a circular-letter from Dr. Whiffum, late of Athensville faculty (his chair was Assyrian literature and archæology), confiding to me that he has gone into the buying and selling of stocks, and he is so "fixed" that he can conduct his trades in such a manner that, no matter what happens to other speculators, he and those who trust in him are sure to make money. "Ministers, I know, have a hard time getting a little ahead," he said, commiseratingly, "and they have a still harder time finding a good investment for their small savings. I know they will welcome something at once safe, sure, and quiet, which offers unusual returns." I will not quote further, but his bait was so artfully contrived that, for one rainbow minute, I saw myself receiving ten, twenty, fifty per cent. Then the vision vanished, and I knew that here was only another opportunity for folly, and Dr. Whiffum's satin paper went into the stove along with a chance to take stock in the Western Kansas Improvement Company, which intends buying up old government cannon with which to bombard the sky at stated intervals, and so compel showers on those uncertain tracts now at the mercy of the dry winds of the desert; also a chance to insure myself in the New Mazarin Blue Mutual Benefit Company, Limited—viz., limited to Presbyterian preachers—and a chance to take a scholarship in the Women's College at Cottonwood-on-the-Wabash, an institution sure to pay big, financially, *some time*, and now offering large returns in educational advantages, and a good consience to the investor. "Our curriculum ranges through all the radiant spheres of knowledge," announces President Dubbins, "and we offer it at the low price of $265.50 per annum, each young lady to furnish her own spoons, forks, sheets, towels, etc. Music, calisthenics, and the art of rowing in the Wabash, extra." The mail-carrier has just delivered me a letter from Tobit Lamson, President of Goose Lake Assembly Company, offering me a lot in that boggy resort for two lectures on homiletics, to be delivered during the week set apart for a special course for ministers, "gotten up," writes Tobit, whom I knew when we both wore roundabouts, "to advertise our little scheme." "Of course we will have great inducements, and low rates, and the preachers are bound to boom us." Now, I don't know the other members of the company, but I know Tobit, and I know that the investors in the Goose Lake Assembly will do well to look to their titles, and not to invest more than they can well afford to lose.

If other preachers are as generously favored with opportunities to invest their money as I am, the United States Postal Department receives a neat income from the inventors of the multifarious schemes and traps contrived to catch or inveigle ministerial savings, and the said inventors must reap a snug reward for their ingenious efforts, though their dupes are, from the nature of the situation, silent. It is not in human nature to work for nothing, even for the benefit of preachers. It is, too, especially in New England human nature, instinctive to lay up something against a rainy day, and more than one schemer would have caught me, had it not been for a certain experience of Mother Bobbs, and my part in it.

Like other ladies, Mother Bobbs has her little eccentricities, and she pinned her financial faith to Mr. Artaxerxes Camp, for many years President of the Jefferson County Bank of Gypsum. A blond, blue-eyed old gentleman of benevolent aspect, soft hands, soft voice, and a soft way of walking on his toes, he has a most cozy way of chatting with nervous old ladies of both sexes, with a little money they wish to invest at a high rate of interest, and when he assured Mother Bobbs that the investments of the Pickerel Land Company were eighteen karat fine, and diamond edge, she believed him. She had plenty of company. So did many others: why should they not? Mr. Camp lived in a double house of red brick, was a church member and officer, and had been president of the village many times. He had given the church a new organ, and when the President of the United States passed through Gypsum on a special, it was Mr. Camp who was chosen to make him a little speech and present him with a bouquet. That he, Mr. Camp, was one of the originators and directors of the Pickerel land scheme he did not mention to Mother Bobbs when he gave her the fat envelope containing her mortgage on the S. W. I./4–87–18–15 lands of the Pickerel Investment Company of Lake County, Ind., now transferred to one Israel Hubbel. The said lands, Mr. Camp was obliging enough to explain, were virtually a part of Chicago, or were bound to be in time, and if ever she wanted to have the cash, why, he, Mr. Camp, would at once take the securities and produce it. Meanwhile she would receive seven per cent. All went well for two years. Then Mother Bobbs failed to receive her interest, and a smooth-spoken young man, who parted his hair in the middle and wore a fob, came to see her, and persuaded her into signing a paper she did not understand till two months later, when the Pickerel Investment Company failed, and she discovered that she had signed away all power to make a fuss for a decade. Going to Mr. Camp in tears, she was received coldly and without a trace of the old-time coziness, and when she reminded him that he had promised to take back that investment any time and give her the thousand she had put in it, he told her, flatly and firmly, "she lied." As a last resort, Mother Bobbs then appealed to me, and, after spending about five dollars and writing up a ream of paper, I at last received word that "The land was there all right." Then followed six years of taxpaying and waiting for a better day which never came, and at last, after Father Bobbs's death, worn out with computing what that thousand dollars would have earned left to itself in the seclusion of

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the Gypsum Savings Bank, the old lady asked me to go to Chicago and sell the tract. She holds the theory that *a man* can do anything. If one fails, he isn't *a man*. She believed a man could get her money for her. At the same time she has not entire confidence in me, or, as she phrased it to my wife, she didn't feel "to put herself entirely in the jaws of strangers," so she insisted that Mary Jane go with me—of course, to protect the Bobbs interest. After buying a new necktie, and arranging with Dr. Hammers to supply my pulpit, I was ready, and we started westward. We arrived in Chicago at midnight, and the next morning we went out at once to "locate" Mother Bobbs's real estate. In vain I inquired in all imaginable places, till, bethinking myself of Timmy Williams, who the year before had gone West and was somewhere in the city, I tracked him to the basement of a big department store. There I found him selling tin basins for the salary of eight dollars a week. He was determined not to stay on his father's farm, and was equally determined to try business. He seemed to have found enough to do, if that was all he wanted. "It's at the tip end of the car-line somewhere down south," he screamed in my ear. "Go as far as you can on the grip, and then ask. You'll get there if you keep going and asking." We took his advice, and about three o'clock in the afternoon found the place by means of a guide and a duck-boat. It was a sedgy tract beautiful with cat-tail flags and melodious with bullfrogs. A rapid little stream flowed through it, and on this we made our observations. "Oh, when the town grows down here, it'll show up all right," said the guide, with the easy confidence in his city observable in all classes of Chicagoans. "Of course, sewers an' culberts 'll have to be built, and it will have to be filled in, but it's full as good land as a great deal that was built up during the World's Fair. But in time it'll get there"—here his face became grave and he added, "But ef I was widders, or preachers, or orphans, I'd fight shy of Eastern parties a-runnin' a Western land scheme. Tell about Western sharks! The real old genuine critter grows east of Buffalo. I was born in York State myself!"

Mother Bobbs still continues to pay taxes on the S. W. I./4–87–18–15, and I suppose so long as my name appears on our church year-book I will continue to receive advertisements of multitudinous opportunities "especially advantageous to ministers," and more rarely something decidedly new in the way of some enticing "scheme." But of one thing I am certain: My friends may have call to warn me against war, pestilence, and famine. and the "devil and all his works," but no word need be said in my ears about the seductive creator of opportunities for me to invest my money. I don't want any land west of the Mississippi, or, indeed, any land I cannot feel quite sure of, and I have absolutely no use for shares or stocks of the variety advertised on the quiet to preachers. I would sooner put my little all into an old sock and hide it under Calvin's Institutes or one of my barrels of sermons.

Camping

By James Hammond

The question of camping is a very large one, and cannot be in any way comprehensively treated in a short article. It is possible, however, to give a word or two of advice, more as to the particular purposes of camping than on camping itself.

Living in the woods, or in the open air by the sea, cooking your own meals, and living in a tent or a wood hut, or with only the sky as a covering—in other words, what is generally known as camping—should be always looked upon as a means, never as an object or end in itself. That is to say, to set out for a certain spot, to there erect a tent and live for a certain number of days or weeks, amusing yourself or working during each day just as you would at your own home or at a seaside hotel, is a mistake; you are merely undergoing the discomforts of such a life without obtaining anything as a recompense.

Camping, therefore, should be merely a means of living while you are obtaining a certain amount of fishing or shooting or boating, or some sport of the sort which cannot comfortably be enjoyed by any other method. For example, in order to get big game you must go out West or in the Adirondacks or in the north of Maine; in other words, to places where there are no hotels nor houses to live in. Here camping is the proper method of living, and its discomforts amount to nothing. If you are on a cruising trip in a canoe, doing a hundred miles of some river, then canoe camping will be more comfortable than the struggle to reach a hotel each night. Of course, boys will occasionally enjoy camping for its own sake, but, believing firmly as I do that such camping is not of the best kind, that there should be a direct object on the trip exclusive of camping, I shall for the moment speak only of this particular kind.

Let us say, then, that half a dozen boys or young men have made up their minds to go somewhere within a reasonable distance of their homes, on a lake, for the purpose of fishing. The outfit needed is somewhat as follows: The tent should be about eighteen feet long by ten wide, and of the kind used in military encampments; *i.e.*, with a horizontal ridge-pole resting on vertical poles at each end, over which the canvas of the tent is strung and then held down by guy-ropes on either side. There should be a fly at either end, which may be thrown back so as to give a sufficient draft through all the time. In the middle of the tent, running lengthwise, there should be a table, which can be easily made out of a couple of eight or ten inch wide boards, resting on six legs made from saplings and driven into the ground. A good bed can be easily made by cutting two four-foot logs, which may be obtained by cutting down a tree six inches in diameter. These two logs, being laid upon the ground parallel to each other and about six feet apart, are then connected by a series of small, straight saplings after the general manner of the slats in a bed. On top of this should be placed either a large number of boughs or an ordinary bed-ticking stuffed with the tips of green hemlock boughs. This forms a capital bed.

The only other things that are needed are stools, which can be easily made, and facilities for cooking. The best implement for cooking is an ordinary stove, which can probably be hired or purchased somewhere near the spot where you are camping. This should be set up a few yards from the tent in a sheltered spot, and, if possible, covered over with a canopy, which can be made by erecting four poles at the four corners of the square in the center of which the stove stands. A piece of canvas can then be drawn out to the upper points of these four poles, making a flat roof.

A certain number of cooking utensils are necessary. You need two good saucepans, a milk-can, a coffee-pot, two large pails, two steel spiders, knives and forks, a dish-pan or two, and some ordinary tin dishes. You should also take a reasonable amount of such supplies as coffee, tea, salt, pepper, mustard, and certain kinds of canned goods, and then you should leave other kinds of food to your own resources with the rod or gun, and to purchase from the inhabitants who live near the spot where you have located.

If you have a definite object in getting a certain kind of fishing, or if you have dogs and are after deer, you will have regular work during the day, and it will be the greatest luxury of the trip to come back each evening to the camp, where all inconveniences will sink into insignificance, and the comforts will seem greater than those at home. Therefore, a definite amount of work should be laid out for each day, and as small an amount as possible of listless napping and reading should be allowed.

No one need think that this is expensive. Like any other recreation, you can spend an enormous amount of money, comparatively, in setting up and carrying on a camp if you have the money and wish to do so. If, on the other hand, the object is to get the outdoor life, secure game, and incidentally to live in a camp at the smallest amount of expense, you will be astonished to see how cheaply it can be done if you study the question carefully before setting out and leave everything that can possibly be left until you arrive near the camping-ground.

In choosing the site for a camp, you should be near a

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spring, on high ground—*i.e.*, on ground which slopes away on all sides; a little knoll, for instance, or bluff on the edge of a lake, in the midst of pine-trees if possible, and on sand rather than loam. The sand absorbs moisture quickly after rain. The pine needles furnish good material for filling ticking bags, and pine-trees are always pleasant to live near.

Such camping as this is much pleasanter if undertaken in September, for hot weather in camp—*i.e.*, such weather as often comes in the northeastern United States in August—is perhaps about as difficult to bear under a tent as it is under any covering. September is never too cold, and even October is usually pleasant. During these two months, too, game laws permit you to shoot almost everything, and the game when once brought down is better.

Camping during a cruise in a canoe is somewhat different. You do not, of course, carry a tent, nor do you carry nearly as much luggage of any kind. An alcohol lamp takes the place of a coal stove, and a different camp has to be made every night. For such cruising a river, of course, is the most suitable place, and as narrow a one as the distance you intend to go will allow. The narrower the river, to a certain extent, the more enjoyable paddling in the canoe becomes—scenery changes oftener, and you appreciate that you are moving forward. Never delay too late in the afternoon in picking out your place for camping for the night, since a great deal has to be done in cutting boughs for the bed, in building a fire, and in cooking the supper, and it is very uncomfortable to have to do all this in the dark. The distance covered during the day counts for nothing, and it is advisable, therefore, to begin somewhat early in the afternoon watching for a good pine-covered bluff where you will find water, dry ground, and the other necessaries that belong to a good camp.

This cruising camp is perhaps as enjoyable as anything in the camping line for young men who have only a short time for such pleasures. Each man should have a cruising canoe and travel in it alone. Two or three men are enough for one party. They can start at any river near their homes and paddle down to its mouth, whether that empty into another river or a lake or an arm of the sea, and the whole kit at the end of the journey can be easily packed on a train, canoes and all, and sent back home, while the entire expense need not be half so much as is required for the same ten days or two weeks spent at a summer hotel or boarding-house. The whole secret of the matter is to study up the question in the first place, and to buy a few things, but see that what you do buy is of the best.

Sea Mosses

By Eugenia Pruden

One of the pleasantest seashore occupations is the collecting and mounting of sea-weeds, the "ocean's flowers." The process is very simple and easily accomplished, if one goes at it rightly, and can have the patience to be particular to the extreme of preciseness.

The paraphernalia or outfit necessary for the collector is, first of all, suitable clothing for himself, as, in this work, one must not be afraid of wettings. The finest specimens are always sure to be outside one's reach from dry land. It seems as if the waves had a special spite against such seekers, and they are always on the lookout for every possible chance to give a ducking.

A small-meshed net attached to a long light pole, and a pail of some kind, are all the implements that are really necessary for collecting. The scientist would add some bottles containing alcohol for preserving specimens for microscopic study; also he would carry in his pail some large-mouthed bottles for keeping the different species separate. The amateur who knows not one kind from another should pick up all he comes to and decide upon the keeping after floating each one by itself.

The best time for collecting is at half flood. When the tide is flowing, mosses are more plentiful. The favorite place for collecting is below the low-water mark. Rocky shores, small pools, especially if they are rocky, old wharves and piers, are usually good collecting grounds. Now and then one can find some very good specimens on the beach; still, this is uncertain, it being only occasionally that they are washed ashore.

As far as possible, use nothing but sea-water with mosses. Should it be impossible to obtain this in sufficient quantity, then make the water salt by artificial means. When collecting, put the mosses in the water, keeping them there until mounted. Experience has shown that the delicate varieties cannot be dried successfully, to soak out and mount at leisure. The larger, coarser ones, like rock-weeds and devil's-apron, it does no harm to dry and soak out at will; at best these can only be pressed and mounted like flowers. Another very necessary point to be observed is that the floating and mounting should be done as soon as possible after collecting. Leaving them in soak over one night only has frequently been sufficient to extract all their brilliancy of coloring, and in some cases has rotted them down completely.

A moderately thick, unglazed paper is best for mounting, although any kind may be used if not too thin. Many procure cards from the photographer which are very good.

In mounting, have at hand two dishes, with *plenty* of water; one of ordinary size, in which the plants may be floated and washed, while the other should be large enough to take in easily the card to be used. When the moss is transferred to dish number two, place the card underneath, letting it rest on the palm of the left hand. Take an ordinary hat-pin in the right hand and gently work the moss into its natural position of growth, just as one would arrange a plant for pressing. At the same time that this working-out and arranging process is going on, the left hand should be busy manipulating the card by various tips and turns, so that when it is finally drawn from the water the moss adheres in lifelike form. All the details are difficult to give in words. Experience and practice are the best teachers.

After the moss is in place and the card is taken out, incline it slightly, that the water may run off entirely before being put in press. The driers used in pressing should be of some absorbent paper, like the pads used by the botanist, or the ordinary blotting-paper. The cards are laid on this paper, with moss uppermost, then covered with any thin white cloth from which all dressing has been previously removed, then another layer of paper, and so on to the end. On the top of all place a board weighted down with stones, the amount of pressure being governed by the quality of moss, the coarser varieties requiring more than the finer, more delicate ones.

The majority of specimens will adhere to the paper naturally; still there are some that will require an extra fastening of mucilage. The driers should be changed twice a day until the cards are dry, which in some cases will be accomplished in one day, while again in others it will require several.

A poorly mounted specimen is worse than nothing, while, on the other hand, one well done makes a picture such as no painter's brush could ever hope to excel in delicacy of tone and coloring.

Rosalind

By William Colburne Husted

She stands at Shakespeare's window blithe and fair,
With dimpled cheeks and blue, bewitching eyes.
About her like a veil the sunlight lies;
It shimmers through the meshes of her hair.
No weight hath she of weariness or care,
For light as wings her buoyant spirits rise,
To probe the strength of Love in brave disguise,
And make a very mockery of Despair.
To her rapt mood the Arden thought is borne—
The brush of forest boughs, the birds' clear note,
The trickling of the brooks through weed and cress,
The silver summons of the hunter's horn
That calls and calls again from some remote,
Dim covert of the leafy wilderness.

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The Religious World

Commencement at Andover

The celebration of the two hundred and fiftieth anniversary of the village of Andover is quickly followed by the commencement season in that historic and beautiful New England town. Andover is an educational center. There is located Phillips Academy, one of the largest preparatory schools for boys in the country; there also is Abbot Academy, a choice and beautiful seminary for young women. But the place is most widely known as the seat of a venerable institution of theological learning. The number of students is not as large as at some times in the past, but the men are manly and earnest, and the same enthusiasm which characterized the seminary in the old days is still found there. The echoes of the Andover controversy have died away. At the commencement just ended Professor J. W. Churchill was inaugurated Professor of Sacred Rhetoric in succession to such men as Professor Phelps and President Tucker and the late Professor Pease. The events of the week were the ordination of a group of young men for home missionary work, among whom was Mr. Ernest Abbott, a son of the senior editor of this paper. The ordination sermon was by Dr. Abbott. The sermon to the graduating class was delivered by Professor G. F. Moore. The address before the Society of Inquiry was delivered by Dr. A. H. Bradford. The meeting of the Society of the Alumni was memorable because of the report of the necrologist. More eminent graduates have died during the past year, probably, than during any other single year in its history. The discussion that followed was on the problem of Foreign Missions. Dr. Bradford spoke of the problem of missions in Japan, Dr. W. A. Farnsworth on an advance movement in Turkey, and Dr. Abbott on the general subject of the Modern Methods for Foreign Mission Work. Professor Park, at the great age of eighty-eight, still lives, and his name is a part of the glory of the Seminary. In reply to questions, he said to the writer of this paragraph: "Yes, I'm pretty well, except that I cannot walk and I cannot see." There was no tone of depression, and the reply came like a joke. In answer to some suggestion concerning Japan, with a twinkle in his eye he asked: "Do you think that if I were to make arrangements for the translation of the works of Jonathan Edwards there would be a large sale for them in Japan?" Professor Park in his prime was not only a prince of theologians, but one of the best of story-tellers. His passion for fun has not left him in the evening of his life. It is a joy to his friends to know that the most inspiring theological professor of our time, though laid aside from active service, is still in excellent spirits and comfortable health.

Resignation of President E. C. Smyth

The most prominent event connected with the anniversary at Andover was the resignation of the Rev. Egbert C. Smyth, D.D., as President, because of the condition of his health, and the election of the Rev. George Harris, D.D., as his successor. Professor Smyth retains the chair of Ecclesiastical History; and Professor Harris has been for many years the successor of Professor Park in the chair of Systematic Theology. His election as President will necessitate no change in that department. Professor Smyth occupied the presidency during a period of peculiar trial, but his administration was vindicated, and the recent years in the life of the Seminary have been undisturbed and prosperous. Professor Smyth is not only a very able lecturer, but a man of such earnestness and sincerity as have made him in a singular degree the friend and helper as well as the instructor of his students. It has seemed strange that one so eminently conservative should have the reputation of a liberal leader. In the future that will be a curiosity among the theological controversies of our time. The Seminary is to be congratulated that Professor Smyth is to continue his occupancy of the chair of Ecclesiastical History, in which department he has few peers and probably no superior. President Harris brings to his new position distinguished qualifications for its duties. We wish for him a long and successful service in the leadership of that institution which will always occupy a large place in the thought and affection of the American churches.

Religious Assemblies

In addition to those which we have already noticed there have recently been held annual gatherings of the Synod of the Reformed Church of America, of the General Synod of the Reformed Church in the United States, of the Cumberland Presbyterian General Assembly, and of the Methodist Protestant General Conference. It is difficult to keep track of all these denominations, and still more difficult to understand why they exist. We select a few facts concerning them which may be of interest to our readers.——The Synod of the Reformed Church in America met at Catskill, June 3. This body has 630 churches; 105,000 communicants; received on confession of faith 5,886 new members, and raised for all purposes, including home expenses, the sum of $1,300,000. Especial mention was made in the meetings of Drs. Talbot W. Chambers, H. M. Scudder, W. W. Scudder, and E. C. Scudder, all of whom have recently died.——The General Synod of the Reformed Church in the United States met at Dayton, O., May 23. This church has 1,639 congregations, with 226,500 members, and raised for all purposes about $3,700,000.——The Cumberland Presbyterian General Assembly met in Birmingham, Ala., May 21. Special mention was made of the excellent work of its Educational Society, and there was a long and earnest debate over affairs in the Theological Seminary. The action of the Assembly in refusing to ratify the action of the Trustees in nominating one professor and transferring another made it evident that the Assembly proposes to control its theological education.——The Methodist Protestant General Conference met in Kansas City with 160 delegates present, three of whom were women, and one of them an ordained minister. By the way, we see in the account of these meetings something entirely new—namely, the name of Anna Harvard Shaw, D.D. So far as we know, that is the first instance of a woman having the degree of D.D. The question of the right of women to be enrolled as members of the body was not raised. Especial mention was made of the success of the Society of Christian Endeavor in this denomination, it ranking seventh among the denominations of the land in the number of individual societies. It is stated that there is not a single young people's society of any other name, nor is there any desire for a denominational organization. This denomination reports 186,000 members, a gain of 45,000 in the last four years.

The Trouble in San Francisco

We have studiously avoided more than mentioning the recent troubles in the First Congregational Church of San Francisco. Concerning the late pastor we make no comment at this time, but we cannot refrain from saying that when any minister, whether he is guilty of the charges against him or not, finds himself in such a position, his duty to his church is to quietly withdraw, and save the church whether his reputation is saved or not. The First Church of San Francisco is in a position of commanding power, and ought to be in the future one of the strongest and most useful churches on the American Continent. The building is a beautiful one, the auditorium one of the finest and best equipped that we know. There has recently been a project on the part of the Trustees to sell the property. We are glad that it has been decided in the negative. That church, it seems to us, ought, at least for the present, to remain just where it is. There will be little difficulty in securing a pastor who will be a true spiritual leader, and make it what it is fitted to be—the most influential church, perhaps, of any denomination on the Pacific coast. No Eastern city offers a position of larger influence and usefulness. The troubles of the last year ought to unite the people in more consecrated and constant work in the field which properly belongs to this noble church. Knowing something of what it has been, and what it is, we feel justified in saying that there is no reason for discouragement, but every reason for faith in a great and growing ministry of usefulness to the city and the coast. In this work the late pastor and his friends ought heartily to co-operate. The Church is always more than any individual.

Theology at Atlanta

Atlanta is quite an educational center for the colored people. In recent issues of The Outlook we have spoken of Atlanta University. We now mention the Gammon Theological Seminary, which represents the Methodist Episcopal Church, North, in its work for training colored ministers. It has just closed a successful year with the largest attendance and the best results of any of the thirteen years of its history. Nearly one hundred students have been connected with the institution. The graduating class numbered sixteen, eight of whom were college graduates. The alumni are working in many denominations and many States. The President is the Rev. W. B. Thirkield, D.D., who preached the Baccalaureate Sermon on the subject, "The Preacher as a Prophet." A special feature of the occasion was the Congress on Africa, which gathered large numbers for the consideration of the timely and important theme.

The Church Army

A few weeks ago, depending on the information conveyed through the daily press, we reported in The Outlook that the project of a Church Army in the United States had been abandoned. Our information was incorrect, as appears from the prospectus of the new Army and its organization, which has now been officially communicated to us. Among its most active promoters are Bishop Potter, Dr. D. H. Greer, Dr. E. A. Bradley, Dr. G. H. McGrew, and Colonel H. H. Hadley. The latter has been appointed Military Director of the Army. Two companies of the First Regiment are already at work at Pittsburg. The Second Regiment is being started in Philadelphia, and the Third in New York. The Church Army will be organized and administered on the model of the United States Army. As we understand it, this new movement means the adoption of the best of the methods of the

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Salvationists by the Episcopal Church, for its work among the outcast and the extremely poor and ignorant. There will be a training-school; brass and martial bands will be used. Open-air services will be held; a distinctive uniform will be worn; social clubs will be formed among the soldiers, and there will also be a children's department. One feature especially to be observed is described as follows: "A Post or Mission may be started in any place where several denominations desire to unite to do rescue work under the United States Church Army Rules and Regulations, the recruits being free to unite with the Church of their choice." This new movement is most interesting, and will be watched very carefully by all desirous of discovering the best method of "reaching the masses." The Church Army in England has not been a distinguished success, but conditions are different here. Our own opinion is that the army model will attract for a time, but that when it ceases to be a novelty it will no longer hold the people. If we are incorrect, we will cheerfully acknowledge our mistake. In the meantime we surely wish for the new Army so many and such great conquests as may fully justify the hopes of its most sanguine promoters.

Mr. Gladstone's Letter to the Pope

Mr. Gladstone's recent letter to the Pope concerning the validity of Anglican orders has excited very bitter feeling among the Nonconformists in England; indeed, has attracted far more attention in that country than in this. In order to understand the excitement it is necessary to recall the long and acrimonious controversies between the Protestants and Roman Catholics in that country. The agitation among Dissenters is without doubt due more to that fact than to any other. The letter itself is what might have been expected from any High Churchman. Mr. Gladstone says that if the Pope should admit the validity of Anglican orders, the result would be beneficial to both the Anglican and Roman Catholic Churches; whether it led to intercommunion or not, it would surely tend to harmony between the two bodies; and that an adverse decision would widen the breach already existing. Mr. Gladstone thinks that the two churches have come nearer together during the last half-century, and does not hesitate to say that he thinks that organic union between them is desirable. He pays an earnest tribute to the sincerity and great influence of the Pope, and, we think correctly, says, "It is the Pope who, as the first Bishop of Christendom, has the noblest sphere of action." That statement hardly seems to admit of question. As to what would be the result of the recognition of Anglican orders by the Roman Church we can only speculate. For ourselves, we doubt if it would have any influence except to divide the Anglican Church and create more controversy than it would cure. Neither body is yet ready for action so radical. It would probably tend toward making Anglicans more aggressively Protestant, and toward driving out of the communion all extreme High Churchmen. It might also tend to embitter the relations between the Anglican and other Protestant bodies. We do not refer to this matter because we think it one of great practical importance. There is no immediate probability of Mr. Gladstone's dream being realized. On the other hand, the letter is one of the encouraging signs of the times. All who think much on the divided condition of the Church must feel that greater unity is desirable, although as yet no one can predict along exactly what lines that unity will be realized.

To the Higher Classes in China

Some things about the mission of the Rev. Gilbert Reid to the higher classes in China especially appeal to us. It shows, not so much the preaching of the Gospel through churches and chapels, as the personal force of one man brought to bear upon other men. As our readers will remember, Mr. Reid, who was a Presbyterian missionary in that country, became convinced that the best way to reach China was by beginning at the top rather than, as missionaries often do, at the bottom of society. He has no conflict with other missionaries, but feels that he is specially called to that form of service. He becomes acquainted with high officials, with the nobility, with provincial authorities, with the literary class, and seeks to interest them by personal conversation and by literature in the cause of Christianity and Christian civilization. He also seeks to show the people how they may improve their government by conducting it on Christian principles. He has not yet accomplished large results, but it is easy to see that such a man, in such conditions, must be doing much to set the people to thinking. Among the booklets which he has written is one on "The Cure for the Sick Man of the Far East; or, Reform for China's Corruption." That seems to have attracted much attention among the official class. Mr. Reid is a physician, and the medical work which he does is of much value. If he could have $40,000 to expend largely on a building which should be used as a club-house rather than a church, and in which there might be lectures and addresses on various secular subjects as well as on Christianity, he believes that great good could be accomplished, and that the people would listen in such a building when they would not in a church; that they might be reached and moved toward reform, that thus gradually they would be induced to accept Christian truth in its relation to government and society, and eventually would become Christians themselves. The work is conducted with astonishing economy, all the expenses for the six months reported as aggregating less than one thousand dollars. Gilbert Reid is a man to be watched and studied. He has a large idea, and if he lives to carry it out will in all probability accomplish something great for China and the kingdom of God.

The City and its Church

This was the theme of the address given by Dr. W. A. Richards, of Plainfield, N. J., at the sixty-second anniversary of the Hartford Theological Seminary, June 1–4. The fact considered was the inadequacy of the church, as at present organized, to the demands of a great city. The principle recognized by the early church was the organized unity of all religious work in the city. We adhere to this idea in all departments of municipal need—police, health, fire, etc.—but we disregard it ruinously in the field of religion. Hence, as compared with the growth of population, the modern church gains less in the cities than in the country. With the ancient church the reverse took place. The fault lies in the exaggerated individualism of our present organization. The speaker said:

> In war-time, Grant, Sherman, and Sheridan were not kept to defend the sacred cause in New England, and to lecture at West Point, while we detailed a handful of cadets and superannuated half-pay veterans to try conclusions with Lee and the Army of Northern Virginia. Now, if over New York there were a bishop of the early historic sort, is it not probable that the stations nearest the wretchedness and wickedness of his great parish would be esteemed the most honorable stations, to be awarded to his best men, and to be most abundantly supplied with means? If there were not enough great preachers to go round, Fifth Avenue must get on as best it can with a deacon's meeting, but all the needier parts must be manned.

This argument is all the more forcible as coming from a Presbyterian. There is no disputing his conclusion, "The church must learn its unity in the warfare against sin." We speak of the churches of New York. The New Testament speaks of the church at Rome, at Corinth, etc. We must all agree with Dr. Richards that we need to correct our excessive individualism. We have been false to the first principles. We must reform our church idea, and bend our efforts toward the ideal which all experience enforces.

The National Conference of Charities and Correction

The twenty-third annual meeting was held at Grand Rapids, Mich., from the fourth to the tenth day of June. Michigan was one of the first States to show in its institutions the influence of this body, having indeed shared in forming it. Twenty years ago the Conference met at Detroit, and it was largely to the impulse then received that the charitable and correctional institutions of the State, especially those for children, were brought to that front rank which they now hold, not only in the United States, but, in certain respects, in the whole civilized world. These considerations, probably, more than any others, influenced the choice of Grand Rapids for the Conference city of this year. The town is large enough to entertain and intelligent enough to appreciate such a Conference, and not so large as to lose in the multiplicity of other interests the good effects of a gathering of this sort.

The President of this year's Conference was Mr. A. O. Wright, of the Wisconsin State Board of Charities. A number of former Presidents were present. Mr. Frank Sanborn, Mr. Robert Treat Paine, Mr. William P. Letchworth, Mr. Philip C. Garrett, Bishop Gillespie, General Brinkerhoff, were connected with the movement in its earliest days, and the Conference would hardly seem a Conference without their presence. It was a disappointment that Mr. Andrew E. Elmore, of Wisconsin, the first President, and, so to speak, the inventor of the idea of the Conference, was, at the last moment, unable to be present. His effervescent cheerfulness and inexhaustible fund of anecdote have come to seem an essential part of these meetings. Even more deep was the regret that Mrs. Isabel C. Barrows, the official reporter and editor, had suddenly been called to Europe on a benevolent errand. A beautiful tribute was paid to her by the President at the opening meeting in his expression of sorrow that the presence of one so devoted, so gifted, so wise, was denied the Conference at this time. The guest of the occasion was Mr. C. S. Loch, of the London Charity Organization Society. He made an admirable address at the Sunday mass-meeting, attended the section meetings assiduously, spoke frequently, and never without illuminating the question under consideration.

The building in which the meetings were held was a women's building. St. Cecilia Hall is the newly built home of a woman's musical society, and its large auditorium and convenient parlors and library fitted it admirably to be the center of the work of the Conference. Across the street was a church in which the section meetings of the Committee on Juvenile Reformatories were held. The Ladies' Literary Club of the city offered their beautiful club-house for the meetings of the Social Settlement Section, and the mass-meetings of Sunday afternoon and evening were held in Lockerby

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Hall, an enormous edifice designed for great public gatherings. Otherwise, all the meetings were held in St. Cecilia Hall. A larger number of delegates were present than at any previous Conference, and a very much larger number of people of the city participated in the meetings than have attended any other gathering of this body. Governor Rich came from the capital to take part in the opening session. The Board of Trade put itself very much at the service of the Conference, members of it spending much time in showing the manufactories of the city to the guests from abroad, and one of the most prominent business men, the Chairman of the Reception Committee, laid all business cares aside, and during the entire week was present at St. Cecilia Hall, attending to the wants of his guests.

In former times all papers were presented to the whole Conference, the section meetings being held by committees merely to discuss points of practical interest. But with the growth of the body the section meetings have assumed more importance. Nearly all the papers are now presented at these meetings, several of which are held simultaneously. The method has its advantages, but also its disadvantages. The work being so greatly specialized, the members lose precisely that for which gatherings of this sort are designed—a broad view of the entire field of interest, the interchange of ideas with those laboring or studying in another department; all, in short, that in these great congresses makes for culture as distinguished from that which makes for science.

The narrowing tendency of the section method is, however, in part checked by the association of kindred sections in some of their meetings—the Social Settlement Section uniting with the Charity Organization Section in studying the subject of Friendly Visiting, for example. A still better influence in this broadening way was found in the association of the Conference with other kindred societies. The Soldiers' and Sailors' Home Association was holding its Convention in Grand Rapids when our Conference arrived, and in its subsequent meetings joined the section of the Conference devoted to that subject. The American Anti-Tramp Association took this opportunity to hold its annual meeting in Grand Rapids, and united in sessions of the Charity Organization and the Municipal and County Charities sections, with both of which it is in natural alliance. The Association of Officers of Institutions for Feeble-Minded Persons came together toward the close of the Conference, and the meetings of the section concerning the feeble-minded were postponed till that time. A still wider interest was fostered by the reciprocal meetings of the Social Settlement Section with the Labor Unions of the city, both as hosts and guests. The mass-meeting of Sunday afternoon, which was held under the auspices of the Committee on Social Settlements, was also participated in by the labor organizations.

A body which has eleven committees holding separate sessions twice a day, with two general meetings a day, for a whole week, can hardly be reported in detail, nor need it be. The things of importance are the positive contributions to thought or method which any committee have been able to make, and the distinguishing features of this Conference—those which differentiate it from former meetings of the same body.

As to method, one thing was worthy of notice—the large use of the system called by the French *enquête*, inquiry: the sending of a series of questions to a large number of superintendents of institutions or heads of boards, and tabulating of the answers received. In the Child-Saving Section, for example, the Rev. E. P. Savage, of the Children's Home Society of Minnesota, gave the tabulated statement of the answers to twenty questions sent to 287 superintendents and officials on the subject of "truant fathers." A chart introduced in the Social Settlement Section by Miss Lathrop, of Hull House, Chicago, gave a tabulated report of the Settlements in this country as gathered from the replies to twelve questions sent by her to the heads of the forty-four settlements now in existence—or rather the replies of the twenty-five which made reply. Mr. Alexander Johnson (the President-elect of the next Conference) pursued the same course of investigation with regard to the feeble-minded, and presented the results in an admirable paper. A monumental work of this sort was done by Mr. Ernest Bicknell, of the Indiana State Board of Charities, who collected statistics of 248 families of feeble-minded folk and made them the basis of a brilliant, though appalling, paper, showing the absolute importance of permanent custodial care of this class of unfortunates, with separation of the sexes.

The President's opening address, which was on "The New Philanthropy," took wide views and dwelt upon the importance of directing sympathy to the wider results of wrong action. Not the criminal only, but his victim, not the pauper alone, but his posterity, should be the objects of sympathy. There is a solidarity of the delinquent classes. They all form various phases of one question. He deprecated the expensiveness of existing methods of caring for these people, especially the expensiveness of State buildings. This was a point to which many subsequent speakers returned.

The Conference sermon was by Professor Francis Peabody, of Harvard; the subject, "For their sakes I sanctify myself." It held up a high ideal of personal character, and of the devotion of personality to the good of others, and such thoughts as these, clothed in the finished language for which Professor Peabody is noted, could not but make a deep impression. All the principal pulpits of the city were opened on Sunday to speakers from the Conference, clerical and lay.

In the section on Juvenile Reformatories much stress was laid on the teaching of patriotism, and on the need of "a higher education than the three R's." "Give them some knowledge of human endeavor and achievement;" "teach them to consider the relation of cause and effect." The need of a superior class of teachers in subordinate positions was urged by Dr. Goler, of the State Industrial School at Rochester. The salaries are at present far too small, but the career opened to college men is very great. The necessity that physical statistics should include the senses as well as external facts was emphasized. The physical senses of the depraved boy or girl are usually of a low degree of sensitiveness.

The section on Child-Saving brought out many points of interest. The importance of forcing fathers to contribute to their children's support and how to do it, the importance of not separating unmarried mothers from their children, the value of reviving the "curfew law" keeping children off the street after nine at night, were among them. A very remarkable paper was presented in the public session by Miss Alice J. Mott, of Faribault, Minn. Starting from the premise that criminals and tramps are drawn "from those intelligent enough to be mischievous, but not intelligent enough to be responsible," she discussed the question of responsibility in a masterly manner. It is the "brother with one talent" who renders Charities and Correction necessary. We neglect him until he does something wrong, and "then he who would not keep in line has power to delay the whole procession." "*Then* he becomes a personage, and we spend ourselves upon him." The difficulty is in some degree with our school system, which now is adapted only to the right-minded child and leaves out the mildly abnormal class from which our defectives and criminals are recruited. There is too little of the personal element. "Make all schools special, intensifying the personal element. Adapt the elective system of our colleges to the needs of the child." This will need more teachers, but when money is scarce, better more teachers than more apparatus. Miss Mott gave a charming and striking illustration of how to make children interested in study, drawn from her own method of teaching deaf children. She entered a plea for "the unhappy child, the saddest monstrosity in the world," and urged as the most effective method of child-saving the better training of the mentally inferior.

In the section on the Feeble-Minded the points were the necessity of a deeper sense of the responsibility of the State in exercising custodial care that none should marry and reproduce their kind; the economic value of the village system, in which the warped, twisted, and incorrigible could contribute more or less to their own support; and the necessity of sentiment as well as science in the care of these unfortunates.

Papers on the Chronic Insane Poor brought out the necessity of separate asylums for the criminal insane, the superiority of the method adopted by Wisconsin of keeping the chronic insane in small county institutions under State supervision rather than in magnificent State institutions; and the importance of institutional care for epileptics, such as is now given in Craig Colony in this State, where many of them became entirely self-supporting.

The section on Municipal and County Charities discussed Tramps and Vagrancy, Immigration, Outdoor Relief, and Poorhouse Management. As to tramps, farm colonies, careful classification, and greater uniformity of legislation were recommended. More importance was attached to the enforcement of naturalization laws than to the restriction of immigration; outdoor relief was, in general, condemned; expensive "pauper palaces" were not good either for the poor or the public. There are many "worn-out pensioners of labor" who are simply wretched in these unfamiliar surroundings; a two-roomed cottage, even a one-roomed shanty, kept clean and made bright with flowers, would make them far happier. For all paupers the best conditions are those as nearly as possible like the ones they are accustomed to.

In the Charity Organization Section the chief topics were co-operation in charitable work and friendly visiting. Mr. Rosenau, of the New York Hebrew Charities, exhibited a chart making wonderfully clear the disposition, immediate and ultimate, of every application for relief. Miss Love, of Buffalo, detailed a highly interesting plan of co-operation recently entered into between the Charity Organization Society and nearly eighty churches of Buffalo to "district the city and look after the people as the politicians look after the voters." Mr. Hebbard, of New York, detailed the joint plan of work between the Association for Improving the Condition of the Poor and the Charity Organization Society. As to friendly visiting, the difficulties are in finding them and in training them. The churches should provide, the Charity Organization Society train. The ultimate destination of every case on Mr. Rosenau's chart was the individual—the personal friend. The personal touch is what all poor, ignorant, defective, or delinquent persons need. Nothing, however, is more mischievous than the untrained friendly visitor. "Ill-judged visiting does more harm than ill-judged alms," said Mr. Loch, of London.

Social Settlements, the new section of the Conference, was one of the most interesting. Professor Peabody, of Harvard College, Professor Graham Taylor, of Chicago Commons, Dean Hodges, of South End House, Boston, Miss Lathrop and Mrs. Florence Kelly, of Hull House, and Miss Mary McDowell, of Chicago University Settlement, were present. All are trained speakers, and the section meetings were of remarkable interest. The mass-meeting of Sunday, under their care, dealt with Social Settlements and the Labor Question. Miss Lathrop, on "What the Settlement Work Stands For;" Dean Hodges, on "Religion in the Settlement;" Professor Taylor, on "The Settlement and the Labor Union," gave valuable light upon their subjects. Mr. John D. Flanagan, ex-President of the State Federation of Labor, gave an admirable presentment of "The Ideal of the Trade-Union." But the address of the evening was Mrs. Kelly's, on "The Working Child." Mrs. Kelly has been State Factory Inspector for three years, and the pathos of her subject, her strong and well-controlled sympathy, the justice of her opinions, and the beauty of her utterance and manner, made this one of the most impressive utterances of the whole Conference.

Several able papers were presented in the section on "The Merit System in Public Institutions," showing the fatal workings of the spoils system in such places. The section on the Scientific Study of Social Questions had papers on subjects more theoretical than usually come before this Conference. Its sessions were not largely attended, but their influence does not stop with those who were present. No one would willingly see this newly opened section discontinued.

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Books and Authors

"The Book of the Wars of the Lord" [1]

This is and will continue to be one of the great books of the world, like Thucydides's "History of the Peloponnesian War." So long as Science and Theology retain their place in human interest, this history of the conflict of ages between them will exert its attraction and read its lesson. It is a great book, however, not because of its subject, but because of its solid growth through patient elaboration by the *vis viva* of an increasing purpose, which has drawn to itself, whether in residence or in travel, at home or abroad, the material, from all the libraries of Europe and America, which the encyclopædic nature of the work required.

For the privilege and the distinction of making this great contribution to the cause of untrammeled learning, Dr. White is indebted, as many a man has been, to his friend the enemy. The attacks made by theologians and sectarians upon Cornell University for its alleged "atheistic," "infidel," and "irreligious" temper and tendency deeply stirred its President, Dr. White, with convictions of "the real difficulty—the antagonism between the theological and scientific view of the universe, and of education in relation to it." This gave him the subject of a lecture at Cooper Union, "The Battle-fields of Science"—the germ of the work now finished. The lecture, attracting attention and attack, brought requests for further hearing here and there; then grew into magazine articles, and finally into a small book, "The Warfare of Science," republished in England, and translated elsewhere. Additional chapters appeared from time to time in the "Popular Science Monthly," as the author's engagements in academic and diplomatic service permitted. The thesis of the original lecture, upon the confirmation and illustration of which a quarter of a century has thus been spent, is this:

> In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to religion and to science, and invariably; and, on the other hand, all untrammeled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good both of religion and of science.

Dr. White expressly discriminates his view from that of Professor Draper, who regarded Science as at war with Religion. Not so, he says, but with Dogmatic Theology. Not that all the theologians have been on the wrong side in this war, or that all the men of science have been on the right side. This Dr. White makes very clear in his discriminating account. Even Linnæus, Cuvier, and Agassiz took the wrong side, while it was a distinguished theologian of our time who said, "Whatever is good science is good theology;" but Dean Stanley was never strenuous for dogma. For the making of this broad distinction between religion and dogma, which the religious world as a whole is still far from recognizing, a primary conviction of the theological student, Dr. White's book should stand beside the "History of Doctrine" in every theological seminary.

But there is really nothing to complain of in the fact of the warfare of science with theology, but only in the spirit and method of the warfare. The only science—or systematized knowledge—in the early Church was theology. The Scriptures were used as a cyclopædia. What happened, as the sciences were successively born, was simply what has happened in the several fields of science whenever a new school has arisen—a conflict with the occupant in possession of the ground. Such a conflict is desirable, as well as inevitable. Resistance must force the newcomer to prove his claims, and controversy must sift the true from the false. The evil thing was the weapons brought into the conflict—terrorism and torture and every form of outrage on sensitive and truth-loving natures.

The twenty chapters in which Dr. White narrates the history of the fifteen hundred years' war, since St. Augustine combated the idea that there could be men at the antipodes, embrace the whole circle of the sciences. Each of these chapters tells a similar story of province after province won by hard fighting. However the field changes, the story repeats itself in successive cycles of the same experience, struggling through defeat to triumph. And so there is even a sort of dolorous sameness about it, whether it be in regard to disease, or thunder-storms, or astronomy, or lunacy, or political economy, or geology, or the higher criticism, that the theologians and the men of science are contending.

But, wearisome as this oft-told tale of unreason might seem to be, it lures the reader on by the curiosities of thought or of folly which tickle his fancy at every turn. In one view the most dolorous, in another view it is the most humorous of books. Could anything be more amusing than the fact that Buddha has been duly canonized by the Pope as a Christian saint, and as such has a church in Italy, dedicated to him with the inscription, *Divo Josafat*—a substitute for his proper appellation, *Bodisat?* Or what more funny than the suggestion of the Rev. Thomas Prince, of the Old South Church in Boston, after the earthquake of 1755, that the "iron points invented by the sagacious Mr. Franklin" (lightning-rods) might have increased the frequency of earthquakes! Among the curiosities of literature are the astonishing interpretations of Scripture which Dr. White cites in profusion. One of these, however, by Gregory the Great, was not so bad. He interprets the text in Job i., 14, "the oxen were plowing, and the asses feeding beside them," as typifying two classes of Christians—the oxen, the energetic ones who do the work of the Church; the asses, the lazy ones who merely feed.

The thoroughness with which Dr. White has explored his subject, and the accuracy of his results, are attested by the copious references to the sources of information which his foot-notes put at the service of any one who desires to verify his statements. In a work covering so much ground with so much of detail it is not to be expected that there will be no slips, but we have noticed few. In 1 Timothy iii., 16, it seems more accurate to regard the word *God* in the A. V. as a case of wrong reading of the Greek than as an "interpolation" (a mistake of ΟΣ for ΘΣ). Nor is it quite correct to speak of the traditional dogma of the fall of man as having been accepted "from the earliest fathers of the Church down to the present hour." It comes to us from the Latin, not the Greek, fathers. Augustine, its great exponent, was sharply criticised by the Greek Theodore of Mopsuestia as a theological innovator. That the story of Samson "is probably a sun-myth" is a discredited opinion, which Dr. White might judiciously have canceled in his final revision.

"The wars of the Lord" for the liberty of learning and teaching are not yet ended, but it was high time to write this book of them for the sake of hastening their end. If, as Patrick Henry declared in a passage familiar to school-boys, there is no way of judging of the future but by the past, then the example of John Wesley in saying that "giving up witchcraft is giving up the Bible" should open the eyes of those who now persist in staking their faith on any assertion which is open to possible disproof by increasing knowledge. Among the painful passages of this history not the least are those which record the wrong and harm done by some good men of our time, as by those like them in the past, in defense of untenable theological views. It is an unenviable remembrance, and "these things are written for our admonition, upon whom the ends of the ages are come."

And yet a war-history by the successful party can hardly be other than distasteful to the losers. Dr. White, of course, celebrates the victory of science over dogma. His jubilant note is unmistakable and recurrent. However studious to be fair to both sides, he cannot merge the advocate in the arbiter. And yet his history seems to us as impartial as any can be that is written, as it were, on the battle-fie'd by the victor; more so, we think, than any current history of our Civil War. Those to whom it is unpalatable will do wisely to take their medicine manfully. That they can rewrite the history more creditably to their own side is impossible.

The woeful error of these ages has been the merging of the interests of spiritual religion in those of intellectual theology. If the warfare of science has destroyed the body, it has been for the salvation of the spirit. That Science, having freed Religion from dogmatic control, will go hand in hand with her, Dr. White is assured, and that Religion will thus go from strength to strength, "not only in American institutions of learning, but in the world at large."

[1] *A History of the Warfare of Science with Theology in Christendom.* By Andrew Dickson White, late President and Professor of History at Cornell University. In Two Volumes. D. Appleton & Co., New York. $5.

Mars. By Percival Lowell. (Houghton, Mifflin & Co., Boston.) The great discoveries in astronomy have rarely been made with large instruments. Most of the best work at present and in the future must be done with glasses from eighteen to twenty-four inches in diameter. With such a glass, in a marvelously clear atmosphere, three observers kept the ruddy planet, Mars, under constant observation at the time of his last opposition. Mr. Percival Lowell erected the observatory at Flagstaff, Arizona, and associated with himself as observers W. E. Douglass and Professor W. H. Pickering. Through nearly a year—May 24, 1894, to April 3, 1895—they observed, measured, noted, drew. More than 900 drawings are included in the resultant material. The full results of the work have been printed in scientific form in the "Annals of the Lowell Observatory." In the volume before us Mr. Lowell presents some of the data in popular form, fully illustrated with many plates and some diagrams. The literary style of the book is Mr. Lowell's own—polished, charming, with a delicate flavor of quiet humor. As to matter, the book contains much of value, considerable that is new. In general the Flagstaff investigations vindicate the announcements of Schiaparelli. They extend them considerably in many directions. Martian geogra-

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phy is decidedly advanced by this study, and the conditions existing in Mars have been made better known. Our author first gives a general description of the planet; he asserts the existence of an atmosphere usually clear, though with occasional high clouds; he believes the ice-caps to be really such; these are bordered with a fringe of real water when they are diminishing; the seas of Mars are really desert land; the canals and spots connected with them Mr. Lowell considers strips of vegetation and oases bordering water streams and ponds. From the regularity of the canals and oases and their curious arrangement, he believes them artificial. He believes Mars inhabited by reasoning beings, who are driven, by a diminishing water-supply and an increasing aridity, to economize what water they have, by an enormous system of irrigation. The effort is made to state some of the physical characteristics of these beings. The book is important. While the argument regarding inhabitants is daring, it at no time fails to be an argument, and at every point is based upon well-recognized physical facts or laws.

Echoes from the Sabine Farm, by Eugene and Roswell Martin Field, is a book of gay, rollicking versions of poems of Horace, intended to convince us that "old Horace was a daisy, that was very much alive." It would be hard to tell which of the Fields was the better translator, but the majority of the verses are by the late Eugene Field. They have all the breeziness of Lake Michigan, and the best things are not always the most quotable just here. "The Poet's Metamorphosis" affords a good example of the spirit of freedom and modernity that moves these paraphrases. We give it as a sample:

Mæcenas, I propose to fly
To realms beyond these human portals;
No common things shall be my wings,
But such as sprout upon immortals.

Of lowly birth, once shed of earth,
Your Horace, precious (so you've told him),
Shall soar away; no tomb of clay
Nor Stygian prison-house shall hold him.

Upon my skin feathers begin
To warn the songster of his fleeting;
But never mind, I leave behind
Songs all the world shall keep repeating.

Lo! Boston girls, with corkscrew curls,
And husky westerns, wild and woolly,
And southern climes shall vaunt my rhymes,
And all profess to know me fully.

Methinks the West shall know me best,
And therefore hold my memory dearer:
For by that lake a bard shall make
My subtle, hidden meanings clearer.

So cherished, I shall never die;
Pray, therefore, spare your dolesome praises,
Your elegies, and plaintive cries,
For I shall fertilize no daisies!

The same happy air and easy verse that so felicitously modernize this Tenth Ode of the Second Book are found in nearly all these imitations of Horace, for they are in the best instances paraphrases. In some cases the translation is close enough to serve as a "pony." Perhaps Chicago does represent old Rome in its *fast* era. It is reasonably certain that Horace was not a prude. The three raciest versions are of the Fifth, Eighteenth, and Thirty-eighth Odes of the First Book. They must be read with the Latin to be appreciated. Taken all in all, this volume is a thoroughly delightful addition to Horatian literature. (Charles Scribner's Sons, New York.)

The argument from analogy is fascinating, although not the strongest form of logic; nevertheless it convinces the majority. Bishop Butler's data are out of date—if it be permitted to say so—and the Rev. Dr. H. Grattan Guinness, Fellow of the Royal Astronomical Society, has prepared a bulky new analogy of nature with revealed religion, entitled *Creation Centered in Christ*. That distinction between nature and revealed religion is not any longer the right expression. The world has got beyond the notion that verily He is a God that hideth himself. Dr. Guinness finds himself resident in a heliocentric group of planets, and it tempts him to trace out the centralization of the universe till he reaches Christocentric theology. This is all extremely interesting and highly suggestive. It is only in the latter part of the last chapter (which includes half of the book) that we lose interest. We cannot help it when the author begins to deal with mystical and symbolic numbers, and to work them with the hypotheses of modern astronomy. When the learned author begins to apply Bode's law, in order to adjust the revolutions of the planets to "redemptive chronology," and when he talks about Jupiter losing "one prophetic month in 2,500 solar years," and when he finds that the seventy weeks of the Prophet Daniel somehow are to be understood by our most recent knowledge of the planet Venus, gained on the occasion of its last transit, the good man tempts one to suspect that much learning has made him mad. As a matter of course, the retort is obvious; at the same time, life is too brief for one to read this and the equally ingenious dissertations of Mr. Ignatius Donnelly with the care and patience which the labor involved in their composition merits. (A. C. Armstrong & Son, New York.)

Mr. Zangwill's brilliant autobiographical sketches, "The Children of the Ghetto," have created a demand for further literature on the subject of Jewish life and thought. The Ghetto still exists, even in America, though its walls are tumbling down at the braying of the trumpets of "reformed Judaism." There is, however, a strong picturesqueness about the history of Judaism during the last ten centuries. It has progressed, and in its progress has been modified by its environments. In a volume of essays termed *Jewish Ideals and Other Essays* (Macmillan & Co., New York) Mr. Joseph Jacobs takes a survey of his subject from outside the Ghetto—"outside the hedge of the Torah," the orthodox Jew might deem it. His instincts are those of a *savant*. The most striking of his essays is that on the "Evolution of the Idea of the God of Israel." His argument was conceived in opposition to theories of the Leyden school of Biblical critics. It is none the less radical, for, starting with a family god, he traces the growth of the ideal under the action of foreign and Gentile thought down to Spinoza, and to contemporary Jewish deism. He allows for all the outside influences in this evolution except the Christian. The essays on "Jewish Diffusion of Folk-tales" and on "Little St. Hugh of Lincoln," especially the latter, are ingenious pieces of antiquarian mosaic and dialectic. The chapter on "London Jewry in the Middle Ages" shows much research, and the paper on "Jehuda Halevi, Poet and Pilgrim," is the crown of the whole volume. We fail to feel responsive to the titular essay on the "Ideals of Judaism." It seems pessimistic and forced. He does not make it clear that these ideals are peculiar to Judaism, and surely he is not in earnest in his "Only Solution of the Jewish Question," when he would say that the cause of prejudice against the Jews is their intellectual superiority. There is one essay on Robert Browning's poems on Jewish subjects, and another, extremely enthusiastic, on the Mordecai of George Eliot's "Daniel Deronda." Upon the whole, these essays are worth being published in a permanent form, for they afford us an understanding of the mental attitude of a highly cultured Hebrew of the present day.

The exceedingly tender relations that existed between Ernest Renan and his sister Henriette were known to a small circle of their personal friends during her lifetime, and to hardly any others after her death. She it was who encouraged Renan to break away from the Church, and from the priesthood to which he had devoted himself. Without her he would not have had the courage, and, what is more, would not have had the money. For Henriette had long been the financial mainstay to the Renan family. Renan, notwithstanding the many books that he had written, died poor. In his first journey to the Orient, whither he had been sent to examine into Phœnicia, Henriette accompanied him. She was so devoted to her brother that she could not bear to have him out of her sight, and not until after her death was Ernest free to marry the woman of his choice. He felt that he owed to his sister so large a debt that when he found that she objected to his marrying, he abandoned the affair. All this and much more that belongs to the period of Renan's early struggles and experiences are related in *Brother and Sister: A Memoir, and the Letters of Ernest and Henriette Renan*, translated by Lady Mary Loyd. (Macmillan & Co., New York.) The translation is good, and the account has all the brilliancy that characterizes the writings of Renan. There are several portraits and other pictures in the book. The memoir is the same as that heretofore published separately, and commented upon in these columns at the time of its appearance.

It is one thing to set about preparing a good sermon; it is another to set about to prepare a sermon that will do good. In the latter case the preacher first considers carefully what needs to be said to his people, then he studies how to say that word in a way that will be understood and call forth the right response. This involves a knowledge of something more than Claude's essay, or Whateley's Rhetoric. In Ian Maclaren's "By the Bonnie Brier-Bush" there is a fine disquisition on the art of composing sermons, under the title "His Mother's Sermon." It is curious to observe in the book *On Sermon Preparation: Recollections and Suggestions*, by the Bishop of Norwich, Dean of Ripon, etc., that these two classes of ideals determine the advice given to the young men, who it is hoped, will read the work. On the whole, to send off from England to America a book on preaching is sending owls to Athens. Yet in this book are some helpful remarks, and some that are hindering. Now the Bishop of Ripon, Dr. W. Boyd Carpenter, is a popular preacher in England; the presumption is that he is a good one—that is, that he interests his hearers. But is that all? His first chapter in this book is a sample of how to pursue the former purpose, stated at the outset. That method, with the best intentions in the world, is artificial, because it mistakes a means for an end. (Macmillan & Co., New York.)

It is a pity that the author of *Regeneration: A Reply to Max Nordau*, with Introduction by Professor N. M. Butler, of Columbia College, should not have had the courage to sign his name to his work. The reply is in some particulars a perfectly just rejoinder. The writer shows that, estimated strictly according to his own canons, Nordau himself is a decided degenerate. Perhaps the weakness of the reply is that it goes too far. It allows nothing of degeneracy in Ibsen, Wagner, or anywhere. Nordau's book has not been adequately reviewed nor intelligently criticised. It is the neuro-pathologist alone who is competent to examine into the matters adduced by Nordau, following Nitzsche, Lombroso, and the criminal pathologists. Nordau jumped too hastily at his conclusions, but many of his critics were incompetent to point out to him his mistakes. This book does not proceed upon the right tack. The subject is a scientific one, and should be examined scientifically. This examination is conducted along literary lines. (G. P. Putnam's Sons, New York.)

Professor Charles F. Kent, of Brown University, has recently made what probably has not been made for many centuries, a redaction of one of the books of the Hebrew sacred writings. He has given us a redaction of the *Book of Proverbs*. His method is first to furnish, in an introduction, an exposition, literary and historical, that shall enable the student to understand the connotation of the proverbs; then he rearranges the proverbs according to their subjects. To this work he appends a disquisition on the social doctrines of the proverbs, and

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the use of the proverbs that was made by Jesus. The Revised Version is used for this wherever practicable. In this way Professor Kent has brought before the ordinary Bible student the results of the best scholarship on the Book of Proverbs; and from this, without further words, it will be apparent to our readers that he has produced a work of which the value and utility cannot but be widely recognized. (Silver, Burdett & Co., New York.)

The author of *The Greater Life and Work of Christ*, Alexander Patterson, has obtained a mere glimpse of a large truth, but his narrow literalism prevents him from having a vision. It is true that in the Bible there is the revelation of the "larger Christ," but did it ever occur to this writer to ask himself seriously how it comes that in a collection of anonymous Oriental writings, composed at various times and in several places, altered and amended by many persons, there should be a proclamation of a Christ, of a divine-human Saviour! Saved from what, and to what? This writer talks easily of the "eternal past," and likewise of the "eternal future"—why not as well of the eternal present? Also, why does he, on page 75, broach the question of the origin of evil, only to answer that sin is the will of God? This is a book for firm believers, extremely weak-minded or extremely strong-minded. (Fleming H. Revell Company, New York.)

The Rev. Dr. S. D. McConnell's volume of *A Year's Sermons* (T. Whittaker, New York) is as bright as a new coin fresh from the mint. Dr. McConnell hates humbug, and never indulges in pious platitudes which the ecclesiastical world has generally agreed upon as the sign of a safe man. What Dr. McConnell has to say he appears to have thought out for himself. He evidently believes in no authority higher than the fact—that is to say, than truth. These sermons were written for non-church-goers—they were written for publication in the Philadelphia Sunday "Press." Perhaps it might not seem to be polite to characterize them as "a voice crying in the wilderness," yet, at all events, they do serve admirably to "prepare the way of the Lord."

Dr. Arthur E. Giles's treatise on *Moral Pathology* is a respectable but somewhat slender presentation of the topic. It is a consideration of the relation of health and sin. The subject is generally recognized as genuine, and therefore it was not necessary for the author to take up space in establishing the point. In fact, he deals too much in platitudes. There is little new and fresh matter in the book, and it has in addition this fault of looking at the subject too much in the light of individualism. There is little use in all that he says about intemperance. He does not get into the matter, but merely skims over the subject. Perhaps the book was intended for primary schools, it is so diluted and trite. (Charles Scribner's Sons, New York.)

Notes of the Night, and Other Outdoor Sketches, is the name of C. C. Abbott's latest and altogether alluring volume. The various language that nature speaks to some persons is herein translated for the delight of the exoteric. The uninitiated is, as it were, introduced by Mr. Abbott to Dame Nature: "Madam, permit me to present Mr. Having-eyes-yet-he-sees-not!" The introduction is made, and a spell is cast over the neophyte. Never again will the world look the same to you after Mr. Abbott has made you an acquaintance of the Mother. There is a new heavens and a new earth. This little book is at once a card of introduction and a guide-book to the fields and forests. (The Century Company, New York.)

In view of the fact that the trend of a commercial society has ever been, and in our own country now is, in the direction of oligarchy, the historical disquisition of Mr. Whibley, a Fellow of Pembroke College, Oxford, on *Greek Oligarchies: Their Character and Organization*, is not so far from the practical. The study is a criticism and an inquiry. The author points out at the beginning that there is no direct account of the ancient oligarchies. All inferences must be based upon slight hints and indirect evidence. The causes that gave rise to the Greek oligarchies are traced out, and this is what renders the work a valuable contribution to the science of politics at the present day. (G. P. Putnam's Sons, New York.)

New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending June 5. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

Miss Wormeley's notable translation of Balzac, which may be regarded as one of the finest pieces of literary work of the kind which has yet been done in this country, has reached, if we mistake not, its thirty-seventh volume in *Gobseck*, which gives its title to five comparatively short stories or studies. (Roberts Brothers, Boston.)——The same publishers have added to their Keynotes Series Una Taylor's *In Homespun*, a collection of ten short stories written in the dialect used in the South Kent and Sussex Downs villages.——It is always a pleasure to welcome a new edition of Cooper's *Last of the Mohicans*. This admirable story has now been added to the Riverside Literature Series, and appears with an introduction by Susan Fenimore Cooper and a biographical sketch. (Houghton, Mifflin & Co., Boston.)——From T. Y. Crowell & Co. comes a translation of Richard von Koch's *Camilla*, a novel in which the chief character was, according to the statement of the author, created after a Danish model, and which, according to Mr. Dole, is a masterpiece. The illustrations are from the hand of Edmund H. Garrett.——Miss Katrina Trask, whose two volumes of verse have been widely read and appreciated, has now ventured into prose, and has written a short story or sketch, *White Satin and Homespun*. (A. D. F. Randolph & Co., New York.)——The Rev. Dr. Bergstresser has written, and the Lutheran Publication Society of Philadelphia has put into book form, a discussion of *Baptism and Feet-Washing*.——*The People's Standard History of the United States*, published by the Woolfall Company, 114 Fifth Avenue, this city, has progressed so far as Parts 5 and 6, bringing the story down to Pontiac's war.——Miss Marshall Saunders's *Beautiful Joe*, of which it is said that more than 50,000 copies have been sold during the past year, is now issued in a tasteful but inexpensive form by the American Baptist Publication Society of this city.——*Guns and Cavalry*, by Major E. S. May, R.A., is a not very successful attempt to popularize the substance of a series of lectures upon the advantages of a close co-operation between cavalry and artillery in modern warfare. (Roberts Brothers, Boston.)——We trust that Miss Kate Sanborn will bear no ill will against those who do not care for her cats and dogs. Her little volume, *My Literary Zoo*, is not a description of her own pets, but of those of famous people in literature and history. The collection is a very complete one, but, for all that, the pets themselves are not always remarkable. We prefer the extraordinary cats and dogs of ordinary people to the ordinary cats and dogs of extraordinary people. (D. Appleton & Co., New York.)

Professor George D. Herron's *Social Meanings of Religious Experiences* is a volume of considerable power. The source of this power lies in strength of feeling rather than originality of thought, in clearness of faith rather than a comprehensive knowledge of sociological facts. Equality is not with Dr. Herron a dogma, but a passion, and a belief in God's presence in the movements of our time toward equality is not so much a creed as a vision. It is because feeling communicates itself more quickly than thought, and faith is always stronger than sight, that this book will stir the hearts and consciences of its readers in a way that few sermons on social topics do. (T. Y. Crowell & Co., Boston.)——Volume LI. of the "Century Magazine" (November, 1895, to April, 1896) carries forward Professor Sloane's sumptuously illustrated Life of Napoleon, and contains the first portion of Mrs. Ward's "Sir George Tressady," besides the miscellaneous social studies and short stories which, after all, are among the magazine's chief attractions.

A life burdened by one act that leaves the sinner marked before his own soul and before his neighbors is redeemed by an act of heroism that re-establishes him in his own estimation and that of his townspeople. This is the story of *The Victory of Ezry Gardner*, by Imogen Clark. (Thomas Y. Crowell & Co., New York.)—— If Indian warfare, moral downfall, fights, deceits, unhappy marriage, one true man friend, and a woman who loves unfalteringly through it all, will make a novel interesting, then *Flotsam*, by Henry Seton Merriman (Longmans, Green & Co., New York), is interesting.—— *The Madonna of a Day*, by L. Dougall, will keep the reader awake. The story opens at a Canadian railway station with a most remarkable young woman and her friend, escorted by several men friends. Somnambulism is the reason for the young woman's passing for a day as a Madonna to a group of rough men. The action of the story is quick, and it abounds in dramatic situations. (D. Appleton & Co., New York.)——It is a pity that paper and ink should be wasted in printing such a book as *Lindsay's Girl*, by Mrs. Herbert Martin. (R. F. Fenno & Co., New York.)

Books Received

For the week ending June 5

AMERICAN BAPTIST PUBLICATION SOCIETY, NEW YORK
Saunders, Marshall. Beautiful Joe. 25 cts.

D. APPLETON & CO., NEW YORK
Dougall, L. The Madonna of a Day. $1.
Sanborn, Kate. My Literary Zoo. 75 cts.
Meredith, Katharine, M.C. Green Gates. $1.25.

EDWARD ARNOLD, NEW YORK
Crane, Stephen. George's Mother. 75 cts.

THE CENTURY CO., NEW YORK
The Century Illustrated Magazine. November, 1895, to April, 1896. $3.

T. Y. CROWELL & CO., NEW YORK
Von Koch, Richert. Camilla. Translated. $1.25.
Herron, George D. Social Meanings of Religious Experiences. 75 cts.

R. F. FENNO & CO., NEW YORK
Martin, Mrs. Herbert. Lindsay's Girl. $1.25.

HENRY HOLT & CO., NEW YORK
Esler, E. Rentoul. The Way They Loved at Grimpat. $1.

HOUGHTON, MIFFLIN & CO., BOSTON
Cooper, James Fenimore. The Last of the Mohicans. 60 cts.

LONGMANS, GREEN & CO., NEW YORK
Merriman, Henry Seton. Flotsam. $1.25.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA
Bergstresser, Rev. P., D.D. Baptism and Feet-Washing. $1.

MACMILLAN & CO., NEW YORK
Yonge, Charlotte M. The Release, or Caroline's French Kindred. $1.
Pratt, Cornelia Atwood. The Daughter of a Stoic. $1.25.

THE OPEN COURT PUBLISHING CO., CHICAGO
Carus, Dr. Paul. Primer of Philosophy. $1.

G. P. PUTNAM'S SONS, NEW YORK
Tompkins, Elizabeth K. The Broken Ring. $1.

A. D. F. RANDOLPH & CO., NEW YORK
Trask, Katrina. White Satin and Homespun.

FLEMING H. REVELL CO., NEW YORK
Baird, William. The Kingdom.

ROBERTS BROS., BOSTON
Nesbit, Edith. In Homespun. $1.
Taylor, Una. Nets for the Wind. $1.
Balzac, Honoré de. Gobseck. Translated by Katharine P. Wormeley. $1.50.
May, Major E. S. Guns and Cavalry. $1.25.

CHARLES SCRIBNER'S SONS, NEW YORK
Field, Eugene. Writings in Prose and Verse (Sabine Edition). Vols. VI., VII., VIII., IX., and X. Echoes from the Sabine Farm; The Love Affairs of a Bibliomaniac; The House; Songs and Other Verse; Second Book of Tales.

FREDERICK WARNE & CO., NEW YORK
The Royal Natural History. Edited by Richard Lydekker. Numbers 23, 24, and 25. 50 cts. each.

THE WOOLFALL CO., NEW YORK
Ellis, Edward S. The People's Standard History of the United States. Parts 5 and 6. 50 cts. each.

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For the Little People

In June

By Alix Thorn

A little gypsy dandelion
  Was growing in the sun,
And lifting up her jolly face
  To smile at every one.

A very pert young robin
  Came hopping fast that way
Across the green and waving grass,
  One pleasant drowsy day.

But when he saw the little flower
  Stand up so straight and fine,
He just swelled out his red, red vest,
  And dared that dandelion.

And there I found the funny pair:
  She tossed her yellow head;
He stood so still, but chirping low—
  I wonder what he said!

And neither knew, I felt quite sure—
  The flower, the saucy fellow:
They made the sweetest picture
  In spring tints of red and yellow.

Tad Ragan

By Harriet Cushman Wilkie

When my little yellow dog, Ginger, was a puppy, we had a kitten who shared our love and care. She was a beautiful tortoise-shell, marked with brilliant black, bright yellow, and pure white.

Her head was small and was set on a slender body full of grace and activity, and she was as pretty in every way as dear Ginger was homely.

She and Ginger grew up together, sleeping in the same bed and trying to eat out of the same dish. But as they had very different ways of eating, and each was very decided in thinking his or her own way was the only polite way, they did not have very happy or social meals.

There was an old soldier who used to come and do odd jobs about the farm. He was always singing at his work old army songs. One song that was an especial favorite was about some hero called "Tad Ragan." Just who he was or what he did I have entirely forgotten now, nor do I recall the air. I wish I might meet some one who could sing the old song. All I remember is that we never tired of it. So, when kittie came, we gave her the name of the song we liked best. And Tad Ragan she was ever after.

As she grew older she became a mighty huntress. Mice she caught as a matter of course, and she was always "on the jump" in summer for grasshoppers and crickets by day and June-bugs and millers by night. We children really feared that she never got any sleep, for when we went to bed she was merrily frisking on the table, threatening to overturn the lamp in frantic efforts to catch the silly moths that were beating their wings around the flame. And when we were dressed in the morning, Tad was ready for a frolic before breakfast. I suppose Tad got her sleep in what Grandmother calls "cat-naps."

Tad was very fond of admiration and of showing off her skill in hunting. She was constantly bringing something she had caught and laying it at mother's feet, and then rubbing against her dress and purring loudly, as though to say, "See what a smart cat am I!"

Sometimes she brought a mouse or a bumblebee or a beetle, or even a toad. But one day, when the sewing society was in the parlor, Tad came in and laid something at mother's feet as usual, and began to purr her loudest. Mrs. Jones was reading aloud, and nobody paid any attention to puss until suddenly Mrs. Brown jumped on a chair and screamed.

Every one looked for the cause of her fright, and there it was—a lively little squirming garter-snake. It was only about ten inches long and as harmless as a fly, but how those ladies jumped and ran!

Mother told Tad to take the snake away, and she picked it up and walked out, evidently wondering what all the fuss was about. She thought it a very pretty plaything, full of tricks and needing to be watched or it would slip away and hide, but with no harmful sting like the bumblebee's.

Once, when Tad had grown to be a big cat, she acted quite queerly for a time. She did not want to play with us nor with Ginger, and would go off and hide where we could not find her, in the most unsociable way. She would stay away for hours. Ginger missed her very much, and when she came back would try to get her to play with him.

One day we discovered Tad's secret. Mother was going for a drive, after having been shut in the house for more than a week. She sent me to the spare chamber for her bonnet. I found the door and the one to the closet slightly open, and on the shelf was the bandbox in which the bonnet was kept. And just then I heard a faint "mew," and another and another. I hunted and hunted, half frantic with delight, until mother's voice recalled my errand. Hastily reaching down into the deep box, I felt—not the bonnet, but the warmest, softest little kittens lying down in the crown—for bonnets had crowns and brims too in those days. How I screamed for joy and rushed downstairs with the precious kitties in my apron and the bonnet trailing by one string!

How surprised and excited we were, and how we laughed at the fine place in which Tad had hidden her babies! But no one was quite so surprised as Ginger. I put them on the floor, and he very carefully crept around them, ready to spring back if they proved dangerous. After a moment he ventured nearer and smelt them all over, which is a dog's way of getting acquainted. When he was quite sure that they were not only harmless but something very curious and interesting, he gave vent to his feelings in his usual impetuous jumps and barks.

Just then Tad Ragan appeared. She did not wait to see that her precious kittens were not hurt, but, with eyes blazing like a searchlight and tail as big as a ball-club, she flew at Ginger. He was so surprised that he stopped a bark right in the middle, and ran away faster than he ever ran in his life. I don't believe he ever found out why his dear old friend got into such a passion and treated him in such an unladylike way. It was some time before he and Tad were friends again.

But, finally, Tad had the good sense to see that Ginger meant well by her kittens, and in the end he took half the care of them, standing guard while she was away for exercise. And when they grew bigger he had twice the fun playing with them that Tad had, for she thought that a mother should be quiet and dignified. At night the five would crowd into one basket and sleep nicely together. But Ginger found it as hard to eat with the kittens as with Tad Ragan. Their table manners were just as slow and peculiar as hers. And Tad appeared to think that in this one thing Ginger was ill bred.

When I hear any one talking about leading a "cat-and-dog life," I want to tell them of the happy life of Ginger and Tad Ragan.

Waiting for Mammas

By Mary Willis

There they were, four in a row. Three who looked enough alike to be triplets; one a little smaller; standing in front of them like a tiny sister was another doll. Yes, they were dolls—aristocratic dolls that would have been quite out of place in any but a very beautiful home. They were each dressed in silk—blue and white, lavender and white, silk and satin stripes of white, and a pink and white. Lace was on the dresses and on the petticoats. Capes of a beautiful soft white cloth, with hoods lined with the same kind of silk of which the dresses were made, hung gracefully from their shoulders. One had on her head a straw poke trimmed with feathers, one had a sailor trimmed with lace and flowers, and the others wore lace hats trimmed with flowers. The tiny one wore a blue satin dress and a little lace cap. Bronze shoes and silk stockings completed the toilets of these pretty dolls. Nobody wanted them, apparently. It is summer and all the little folks' mammas are away, and there they must stand all summer in their pretty clothes waiting for mammas who will pay six dollars or eight dollars or ten dollars for them. Fortunately, the room in which they stand is high and large and cool and beautiful. If only they could see out of the window! There are a park and an avenue where people are passing all the time. But the dolls are standing with their backs to the windows. If there are any mammas, gentle, loving, tender mammas who want beautiful daughters, this would be a good time to get them.

A Rising Song

By Annie Isabel Willis

Get up, little maiden!
The morning is laden
  With sweetness for all who will take.
The sun's shining brightly,
The grasses dance lightly
  To tunes that the cool breezes make.
    Awake! awake!
  My little dear maiden, awake!

O hear the birds calling,
Their liquid notes falling
  And rising beneath summer skies!
The brook's waters twinkle,
The lily-bells tinkle.
  O little maid, open your eyes!
    Arise! arise!
  My little dear maiden, arise!

Lo! doubled the pleasures
Of all nature's treasures,
  And louder the brook's merry shout;
The flowers look sweeter,
The morning's completer
  Because dull-eyed sleep's put to rout.
    She's out! she's out!
  My dear little maid has come out!

A Tiny Soldier

A small boy only three and a half years old, living in New York, is the son of a soldier. His father and mother had promised him that he should see his father and comrades march on Decoration Day. When Decoration Day came, this little boy's mother could not go. His father did not want to disappoint him. It was decided that his father should take him to a place in the line of the procession where a friend of his mother's had promised to meet him, and view the procession. When the small boy and his papa got to this place, the lady was not there, and there was not time for his father to take him home. He put the small boy in front of a post, and said to him, "You must stand here until papa comes back. You must not leave here with any one. Stand still just where I put you until I come back. Remember, you are a soldier's son and must obey." There the small boy stood over an hour all alone. People puzzled by his loneliness in such a crowd spoke to him. To each one he answered: "I am waiting for my papa; he told me to stand here." There he stood, a little picket on duty, a little soldier in truth though he did not wear a uniform. He had learned the first lesson of a soldier's duty—obedience.

A Weather Receipt

When it drizzles and drizzles,
  If we cheerfully smile,
We can make the weather,
By working together,
  As fair as we choose in a little while.
For who will notice that clouds are drear
If pleasant faces are always near,
And who will remember that skies are gray
If he carries a happy heart all day?

—*St. Nicholas.*

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The Home Club

The Dangers Within

The almost universal knowledge, positive and negative, about the kindergarten, makes every word from an expert, who sees the dangers that threaten it, valuable. The true friends of the kindergarten deplore the mechanical way in which the ideas of Froebel are often taught—the dogmatism that substitutes a trainer's interpretation for the original source of knowledge. If every young woman who took the kindergarten training were thoroughly trained mentally, this dilution of knowledge would not be accepted; it is not accepted where the student is trained. A college girl who is an expert kindergartner has written the following letter to a friend, who authorizes its publication for the truth it contains:

Dear Outlook: My ways are not, I am afraid, the ways of culture, as Mr. Matthew Arnold means it. I'm much too emphatic for that. And yet I came across a passage in "Sweetness and Light" beginning with that much-abused word which says so well what I feel about the Froebel cult (not about the Froebel idea, of course) that I feel constrained to copy it and to send it to you, although you probably know the passage better than I did. This is it:

"Culture is always assigning to system-makers and systems a smaller share in the bent of human destiny than their friends like. A current in people's minds sets towards new ideas; people are dissatisfied with their old, narrow stock of Philistine ideas, Anglo-Saxon ideas, or any other; and some man, some Bentham or Comte, who has the real merit of having early and strongly felt and helped the new current, but who brings plenty of narrowness and mistakes of his own into his feeling and help of it, is credited with being the author of the whole current, the fit person to be intrusted with its regulation, and to guide the human race.

"The excellent German historian of the mythology of Rome, Preller, relating the introduction at Rome, under the Tarquins, of the worship of Apollo, the god of light, healing, and reconciliation, will have us observe that it was not so much the Tarquins who brought to Rome the new worship of Apollo, as a current in the mind of the Roman people which set powerfully at that time towards a new worship of this kind, and away from the old run of Latin and Sabine religious ideas. In a similar way culture directs our attention to the natural current there is in human affairs, and to its continual working, and will not let us rivet our faith upon any one man and his doings. It makes us see not only his good side, but also how much in him was of necessity limited and transient; nay, it even feels a pleasure, a sense of an increased freedom and of an ampler future, in so doing. . . .

"Culture tends always thus to deal with the men of a system, of disciples, of a school; with men like Comte, or the late Mr. Buckle, or Mr. Mill. However much it may find to admire in these personages, or in some of them, it nevertheless remembers the text, "Be not ye called Rabbi," and it soon passes on from any Rabbi.

"But Jacobinism loves a Rabbi; it does not want to pass on from its Rabbi in pursuit of a future and still unreached perfection; it wants its Rabbi and his ideas to stand for perfection, that they may with the more authority recast the world; and for Jacobinism, therefore, culture, eternally passing onward and seeking, is an impertinence and an offense. But culture, just because it resists this tendency of Jacobinism to impose on us a man with limitations and errors of his own along with the true ideas of which he is the organ, really does the world and Jacobinson itself a service."

Don't you think that is a good text for a kindergarten sermon at this stage of the development of the kindergarten idea?

It seemed so true a saying to me that I wanted to share it, which must be my apology for writing to you at such length. H. J.

Rahway, N. J.

The kindergarten to-day is divided into sects on the basis of the training-schools. Any observing person visiting a kindergarten can decide from what school the kindergartners came, if familiar with the trainers in that section of the country. Too often the trainers, consciously or unconsciously, send out imitators; they have given themselves, not Froebel, to their students. After a time you see the girl who is a student break away from this, go to the source, and develop originally. She no longer imitates. Her children express themselves, not her, and the world becomes her debtor. The danger that threatens the kindergarten to-day is that it will become a system.

Recently there have been in one of the Eastern States kindergarten exhibits. The perfection of manual skill displayed in the work of one exhibit approached the marvelous. One could think of nothing but the wonderful skill displayed.

As a grounding for manual training, especially for designing, those students had had a complete training. When you measured this work with the time it took from a two years' course in kindergarten philosophy and practice, you understood why the students from that training-school lack on the side of definiteness of language, and showed but feeble ability in story-telling or the literary side of the kindergarten, and in the comprehension of discipline based on psychology as it should be maintained by a true kindergartner.

The other exhibit of students' work showed that the mind, the imagination, not the fingers, had been the object of care. It was a joy to know that groups of little children were to spend three hours a day with young women who put the pleasures of the mind before the product of the fingers.

One-sidedness in development is almost fatal to Froebelian philosophy, to any philosophy. One-sidedness results in an inflexible system. It is the impossibility of one or two persons' comprehending and teaching the whole of any philosophy of education that will compel the kindergarten training-schools at a not far distant day to maintain a faculty. It will then be possible, by the play of the many minds on the one, to send the students out of the kindergartens investigators, not imitators. Each child will then be, not a being to be fitted with a coat, but a seed to bear its own blossom and fruit. Clearness of comprehension of an idea is far more important than the expression of that idea in any visible form. Clearness of comprehension is absolutely necessary to truthful expression, even of the fingers. The danger of manual work in both the training-school and the kindergarten is that it is pure imitation. It is very possible to copy and to practice until the tools are mastered. Tools are subordinated in the thought of Froebel. One sometimes feels that this leader of thought was saved from error by his own poverty, and that of the time in which he lived. His followers are threatened now with the loss of that simplicity which put a little child as the central thought, which would lead men to follow it, keeping close to God.

The Homes and the Government

The Outlook has frequently called attention to the work done by the United States Department of Agriculture in behalf of the home, the scientific work done in the Department in guarding against the adulteration of foods, and the valuable work done by Professor Atwater in making public the results of his investigation of the nutritive qualities of foods, and the methods of preserving those qualities in cooking. Every intelligent housekeeper is a debtor to this Department of the Government. The pamphlets containing the information collected for the help of the American home can be obtained by addressing the Department of Agriculture, Washington, D. C.

A Basis at Home

The discovery has been made in Chicago that there are hundreds of children in the schools who have never seen a live sheep or hog. It is proposed to have specimens of these animals in the zoölogical departments of the park. These same children have seen lions, bears, tigers, and elephants. The limitations of thousands of children attending public schools is appalling. Not long since a question about wood was put to a group of children in one of our Eastern schools: Where did it come from? The response was, "From the grocery store." A few questions made it clear that wood to them was a bundle of kindling-wood—only this, and nothing more. They listened to the history of that bundle of wood as though it were a fairy tale. When their attention was directed to the chairs and tables, the woodwork and floor of the room, and they were told that these were all wood, and had once been part of a tree, they sat spellbound. It is this lack of comprehension on the part of adults of the fact that to each child the world is a fairy-story book, every page telling a new story, that limits, not only the knowledge, but the pleasures, of children. Every child should be treated with the courtesy at least of answering his questions. The more questions a child asks, the more certain he is to become a man of intelligence, a man of service in his day and generation. If he is indifferent to the world about him, his interest and curiosity should be awakened to the point of seeing the unknown.

A Right Step

The Board of Health of New York has made the following resolution a law by making it a part of the Sanitary Code:

Section 222. Spitting upon the floors of public buildings and of railroad cars and ferryboats is hereby forbidden, and officers in charge and control of all such buildings, cars, and boats shall keep posted in such public buildings and in each railroad car and in each ferryboat a sufficient number of notices forbidding spitting upon the floors, and janitors of buildings, conductors of cars, and employees upon ferryboats shall call the attention of all violators of this ordinance to such notice.

The violators are subject to arrest. No provision is made for cuspidors. This abominable practice may after a time be overcome. It is a habit and not a necessity.

A Remedy for Black Eye

There is nothing to compare with the tincture or strong infusion of capsicum annuum mixed with an equal bulk of mucilage or gum arabic, with the addition of a few drops of glycerine. This should be painted over the bruised surface with a camel's-hair pencil and allowed to dry on, a second or third coating being applied as soon as the first is dry. If this is done as soon as the injury is inflicted, it will invariably prevent blackening of the bruised tissue. The same remedy has no equal in rheumatic sore or stiff neck.—*Medical Progress.*

Special Education

A dictionary is announced defining the terms applied to textiles in the dry-goods and allied trades. This dictionary is in reality a book describing textiles, modern and ancient, and garments of all times. All shoppers should be provided with this dictionary, for there are almost as many names given to the textiles in the stores as clerks to sell them.

The Last Demand of Æsthetics

If there is a doubt of the development of artistic taste in this country, it must be removed at once. The dry-goods houses announce bath-robes with bath-towels to match!

Questions and Answers

Dear Outlook: Can you tell me if there is any treatment that will make the grass linen retain its dark color and not bleach with washing?

Drying in the shade after washing in soft water in which very little soap is dissolved will preserve the color for some time.

It was a wise mother who evolved this system of domestic government:

"I always let my daughters have their say about the color of the lamp-shades, and the arrangement of the doylies," said a sensible Atchison mother today. "I find, as a result, they are not in such a hurry to get married. The foundation of most girls' desire to marry is to live in a house where they can have their own way about the lamp-shades and doylies."

The most delicate problem that any mother faces is that nice adjustment of time and relations which follows the cessation of a busy and systematized school life. Every burden is dropped, every special duty done, and, too often, nothing put in their places. This is too frequently the situation of the school-girl when school-days are over.

A correspondent recommends "A Compendium or Question Book of Parliamentary Law," by Mrs. L. C. Bethel; price, 25 cents.

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Correspondence

Co-operation, Not Communism

To the Editors of The Outlook:

I have read "Looking Backward" several times; first rather unwillingly, because I felt no interest in what I supposed was merely another made-up "system," then very carefully with a study class trying to discover its foundation principles. I have since examined it again and again, searching "whether these things be so" which some critics assert. The last occasion was after reading a sermon in The Outlook characterizing Mr. Bellamy's ideal as "a phase of communism," in the same connection explaining that "the essence of communism is always this: that private property is a mistake, that the family is the ideal, that all property should be owned in common, and all industry directed by a common head."

Many have this idea of "Looking Backward," but nowhere in its pages can I find anything about communism or any illustration of the working of communism. It is even asserted that there is no interference with "inheritance of property." The one family introduced to the reader seems to have unrestricted freedom of choice and action, with never a suggestion of anything a person "may not own." Dr. Leete was building a private laboratory on his grounds, Mrs. Leete delighted in their own library, and Edith was an "indefatigable shopper." But the details are of small consequence.

Mr. Bellamy calls the system of industry portrayed in his book "a business partnership of the whole people." In the sermon of Mr. Barton it is called "co-operation for the benefit of all." The aim of the movement which wrought the change from the present capitalistic system of industry is said to have been "to nationalize the functions of production and distribution."

It is reported by Dr. Leete that "the people of the United States concluded to assume the conduct of their own business, just as one hundred odd years before they had assumed the conduct of their own government, organizing now for industrial purposes on precisely the same grounds that they had then organized for political purposes. Strangely late in the world's history, the obvious fact was perceived that no business is so essentially the public business as the industry and commerce on which the people's livelihood depends, and that to intrust it to private persons to be managed for private profit is a folly similar in kind, though vastly greater in magnitude, to that of surrendering the functions of political government to kings and nobles to be conducted for their personal glorification."

The preparation of mind that brought the people to this national co-operation in industry is thus described in part: "They had seen for many years syndicates handling revenues greater than those of States, and directing the labors of hundreds of thousands of men with an efficiency and economy unattainable in smaller operations." It is shown more than once that this change from capitalistic control to national control of productive and distributive industry was not an extension of what is usually thought of as "government," but an extension of the power of the *people*, individually equal in means and representation, acting through agents having no motive for dishonest dealing, spoken of as "the administration."

In most business partnerships the shares of the partners in the total income are equal—for convenience especially. This is the same in the national partnership; but this equality of income is no more communism in one case than in the other.

Every co-operative establishment or manufacturing firm holds more or less property or working capital in common, but this is not called "a phase of communism." In a national co-operation the land as well as the combination of working plants would belong equally to all. Edith explained to Mr. West, when he commented on the great variety and cost of the houses of persons having the same income, that people spent their personal incomes in a great variety of ways, adding that "the rents which the nation receives from these houses vary according to size, elegance, and location, so that everybody can find something to suit." There was nothing in the co-operation to prevent members having houses made to order, with more or less land as each chose to pay for its use.

National co-operation is not antagonistic to the single tax, as no ground rent would go into private pockets, and each would pay his "land value" in paying for his "location." Co-operation would destroy that economic rent now caused by private competition for business sites; but there would be unlimited "public revenue" in the commonwealth of material and in the labor-power of the united people, each municipality managing its own affairs, and each worker choosing "the harness that fits him best." If the nation acknowledged the equal right of all to the use of the earth, co-operation would not be compulsory, for a person unwilling to take his part in the economy and harmony of combined labor could go on free land and work for himself. In all organized industry there must be superintendence and something answering to a "common head," and the work must be more or less "directed," for the greatest efficiency; but this does not imply despotism—surely not when each worker is an equal partner in the concern.

Partnership in business does not imply meddling with one another's tastes and opinions, nor does *industrial co-operation* mean that the co-operators pass laws concerning private affairs. Personal liberty would be guaranteed by equality of income more fully than it could be by anything else, so that Dr. Leete might well say, "We have nothing to make laws about." Though persons could accumulate personal property and lay up actual "wealth," they could not, in the absence of money and trade between individuals, and with the equal credit expiring annually, lay up mere "representatives of wealth" or "tribute rights" against the future labor of their fellows, such as enable many to live in idle luxury in the nineteenth century. Such is the ideal of *Christianity applied to human industry* set forth in "Looking Backward." I speak with the more assurance because I have more than once submitted my interpretation of the book to its author, and received his approval. From a late letter I have obtained permission to quote him as follows:

"Far from considering private property a mistake, I consider it the right of every human being to be guaranteed an adequate basis of economic provision indefeasibly attached to him personally, and favor the public administration of economic affairs as the only practicable means of furnishing this guarantee."

Some have an idea that equality of income would level all down to a general poverty, but statistics are already capable of showing that were the great wastes of our haphazard production and distribution replaced by general system and economic equality, all might live in greater freedom and comfort than is now the lot of any, amid the strifes, uncertainties, and harrowing inequalities of the present. It is said that with the best modern appliances and organization of industrial forces, the whole productive and distributive work of the Nation could be done by less than two hours' daily labor of the adult men under fifty years of age, working in relays, in as beautiful shops or pleasant fields as the workers could make for themselves. All the rest of the time would be at the individual's disposal, for his private affairs and culture—for art, music, literature, science, athletics, floriculture, experiments, invention, meetings, conversation, recreation, rest. Is not this a reasonable human ideal to work towards? Is there anything about it contrary to the spirit of brotherhood? It can never be forced upon an unwilling people. Is it well to try to make people willing to establish a full equality of opportunity, which must finally mean equality of income? Our present system manufactures "defectives" more and more rapidly, to be taken care of till we can stop making them.

The latest ideal of Mr. and Mrs. John Stuart Mill was this: "How to unite the greatest liberty of individual action with a common ownership of the raw material of the globe, and an equal participation of all in the benefits of combined labor." This Mr. Bellamy seems to have elaborated in "Looking Backward."

FRANCES ELDREDGE RUSSELL.

—

A Curious Connecticut Blue Law

To the Editors of The Outlook:

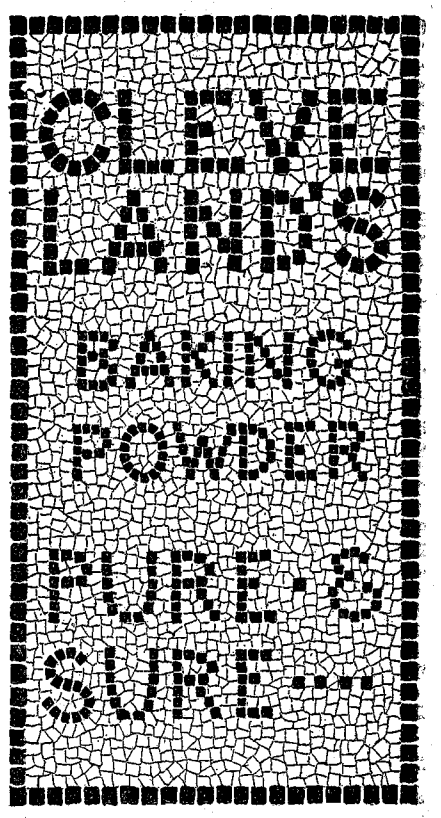
It is exceedingly refreshing to find *one* religious paper that is willing to bring a little common sense to bear upon the question of amusements. There are few directions in which good people are more misled by their prejudices.

Where do these prejudices come from? Most of our prejudices and beliefs are intelligible only in the light of their history. The case before us offers no exception.

In Prov. xvi., 33, we read: "The lot is cast into the lap; but the whole disposing thereof is of the Lord"

When it became necessary to choose an apostle in the place of Judas, the Apostles prayed and cast lots, and the lot fell upon Matthias. While to us an appeal to chance is simply an appeal to a purely mechanical process too complex for us to follow, it was not so to our fathers. The lot in all its forms has been held as a divine institution. Through the lot the Lord has made known his judgments. The following extract from page 289 of the Public Records of the Colony of Connecticut is of interest in this connection:

Whereas, there is pruision made formerly against all vnlawfull games, but the Court hath not explained themselves so farre as there may bee need, what games they iudge & condemne as altogether unlawfull, in the very nature of them, It is now ordered, that if any person or persons, of what rank



or quallity so euer, in this Jurisdiction, shall after the publishing of this order, play at Cards, Dice, Tables, or any other game wherein that great & sollemne ordinance of a Lott is expressly & directly abused and prphaned, the persons playing or that shall play, more or lesse, at any of the aforesaid games, shall pay for euery offence 20ss. a peece to the publicke Treasury . . . *Voted.*

The date of this law is February 26, 1656. Our fathers objected to cards, etc., on the ground that the players were profaning a divine ordinance. Their children have forgotten this reason, but have retained the prejudice, and justify it with reasons which would have shocked their sturdy ancestors.

It seems to the writer that the above bit of history throws a deal of light on this question, and shows up the prejudice against certain amusements as a clear case of "survival."

CONNECTICUT READER.

—

A Protest Against Vivisection

To the Editors of The Outlook:

Having the greatest admiration and respect for your paper, and having been a constant reader thereof for some years, I take the liberty of protesting against even your indirect sanction of the cruel, so-called scientific, habit of *vivisection*, as implied in your editorial for the current number, May 23, 1896, page 929—"A Pertinent Illustration."

I would not have you regard me as flinching simply because my personal "sore spot" is hit, for I am not unreasonable upon this subject. Vivisection, *under anæsthetics*, may solve, and possibly has solved, some problems in the physiology of the lower animals, but

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I challenge any medical authorities to show where these experiments have been proven to be exactly parallel to known facts in human physiology—which is what medical men have to deal with.

In surgery, even Dr. Murphy, the inventor of the well-known buttons for intestinal union, admits that the process of their use and success upon dogs is not necessarily paralleled in man. The long and illustrious line of experimenters upon drug action in the lower animals scarcely agree in any one instance as to the absolute action of any one drug, and when they have ascertained what a drug will do for certain animals, they find its action upon man to be something quite different.

In view of these and other facts, I cannot look upon vivisection as by any means an unmixed good, even though it is practiced constantly in the Medical Department of the University of Minnesota, of which Faculty I have been a member since its establishment.

Experiments should be made only upon a healthy man, in order to elicit anything of real value in physiology or therapeutics.

I inclose Robert G. Ingersoll's opinions, which you may have seen, and which voice my own, although I could not agree with him in many other matters. WILLIAM E. LEONARD, M.D.

Minneapolis, Minn.

An Anecdote of Mr. Beecher

To the Editors of The Outlook:

In the summer of 1859 I had the pleasure of dining at the house of the late Henry E. Hooker, of Rochester, with the Rev. Henry Ward Beecher. Slavery was discussed. Mr. Hooker declared it was a sin and crime; said both the North and South were guilty of maintaining and defending it, and that the Nation would be severely punished for it before it was abolished. Mr. Beecher replied: "Oh no, Mr. Hooker, the Lord doesn't do things that way now. Free labor is stronger than slave labor, and will gradually force it southward. The border States will become free States, and so the process will go on until slavery is driven into the Gulf of Mexico."

In 1862 I met Mr. Beecher at dinner at the same table, and, expecting to have some fun at his expense, recalled his declaration in 1859, and added: "What do you say now?" Without the least hesitation or embarrassment he replied: "I am three years older, and know more."

The great man, great in mind, heart, and soul power, was not afraid to admit that he was still a learner as well as a great teacher.

FRANCIS WAYLAND GLEN.

Brooklyn, N. Y.

Notes and Queries

In your issue of May 23, under the heading "A Good Plan," I have read a notice of the Sunday-school class for the study of social problems organized in Plymouth Church, Syracuse, N. Y. In the article you recommend this as a capital idea to be followed by every Sunday-school. Without doubt, there is great need for a more thorough understanding of social problems. They are the burning questions of the day. Yet it seems to me that the Bible should be the only text-book of the Sunday-school, and that nothing should be allowed to supplant it. The great power of the Sunday-school for good in the past and to-day is due to this fact, that it has been so wholly devoted to the teaching of the Scriptures. The Bible has been crowded out of our day-schools. Let it remain as the one only text-book of the Sunday-school. Let it be studied there by young and by old, and let social problems be studied elsewhere.

S. W. B.

We ask attention to our statement in the paragraph you refer to, "The writings of the prophets were, nearly all of them, attempts to bring public affairs into the light of God." The Mosaic law also contains abundant material for teaching in social ethics. The very underpinning of the Gospel, as Jesus said (Matthew v., 17), is "the law and the prophets." Their theology is a social theology. Their constant demand is for social as well as personal righteousness. We never thought of supplanting the Bible by attention to our social problems, but rather of insisting on the neglected portions of it. We hope that, just as our Sunday-schools have long been provided with Bible lessons on temperance, they will ere long be furnished with Bible lessons on equally important social questions.

In answer to question No. 1 in The Outlook of June 6 you mention a list of authorities on "Evolution," but do not mention any of the books of Herbert Spencer. If you are opposed to any part of his system of philosophy, will you kindly state what part, and why you differ? Also, would you advise one to read Buckle's "History," or could you substitute something better? F. C. B.

We omitted Spencer, partly because of the more simplified statements referred to in our list, partly because we consider his account, especially of moral evolution, while largely correct as far as it goes, quite defective in the inner half of the subject—as to will and character—and misleading in its estimate of motives and ends. Buckle's service was in ringing a bell, and calling attention to a great fact—the principle of causation in history and in social life. As an interpreter he is unreliable. Read Professor G. B. Adams's "Civilization during the Middle Ages" (Scribners, New York). Guizot's "History of Civilization in Europe" is old, but good.

I believe that the coming of Christ is to be spiritual and in a universal sway in the hearts of men, rather than a personal visible second coming, as many expect. However, I do not know how to reconcile my view with Christ's great eschatological discourse as recorded in Mark and Luke, and still more fully in Matthew, and also with Acts i., 9–11; 2 Thess. iii., 10–12, and like passages. Will you please tell me if my view is consistent with these scriptures? How are they to be understood?

A. S. H.

Many Christian interpreters hold that it is consistent, and, we think, make out a strong case. You will find the subject fully discussed in support of their view in "Beyond the Shadow" (Whittaker, New York). It is impossible to condense a satisfactory account of it within a paragraph.

I want to make a study of eschatology in the light of the Biblical passages. Can you recommend to me a book or two which cover the ground in a scholarly yet practical way? O. L. S.

Eschatology, or the doctrine of the final things, includes the Advent and the Judgment, as well as the Future State. For all these see "Beyond the Shadow" (Whittaker, New York). See also valuable discussions in Petavel's "Problem of Immortality" (Woodman, Boston), and Salmond's "Christian Doctrine of Immortality" (Scribners, New York).

Please publish a list of books which will treat of the history and politics of Brazil to the present time, and the best biography or biographies of Dom Pedro II. J. B. B.

Your best reliance is on the encyclopædias, which you probably will find in your city. Appletons' Annual Cyclopædia brings the record up to date. The Annual Report of the Smithsonian Institution for 1877—probably in your public library—contains a sketch of Dom Pedro, some thirty-one pages. H. H. Smith's "Brazil, the Amazons, and the Coast" (Scribners, New York) contains some interesting bits of history.

A friend asks for some lines embodying the idea that man is born weeping while those who greet him smile, and dies smiling while those about him weep. He suggests Sir William Jones as the author, but I do not find it. Can you or any of your readers supply the lines and their authorship? M. F.

The lines run thus:

On nurse's knees, a naked, new-born child,
Weeping thou sat'st, while all around thee smiled.
So live that, sinking on thy last long sleep,
Thou then mayst smile, while all around thee weep.

They are a translation from the Sanskrit by Sir William Jones.

Be so kind as to name one or two books, each on Biology and Geology, which will give a busy man a little insight into these sciences. The writer has in mind something on the plan of Newcomb's "Popular Astronomy." M. M.

Huxley's "Discourses Biological and Geological," "Life and Her Children," by Arabella Buckley, Dana's "Geological Story Briefly Told," Shaler's "Story of Our Continent."

Kindly inform me where the following lines are to be found:

"Hail to the coming singers!
Hail to the brave light-bringers!
Forward I look . . ."

"What matter I or they,
Mine or another's day,
So the right word be said,
And life be sweeter made?"

and greatly oblige, M. A. B.

A poem headed "Gethsemane," commencing

"I will be still; the terror drawing nigh
Shall startle from my lips no coward cry,"

appeared some years ago in the "Century Magazine." I cannot say what year, nor whether it is the piece "E. H. S." alludes to, but it is both touching and intelligible. J. R. W.

If "E. N. S." has not found the poem "Gethsemane," by Ella Wheeler Wilcox, I will send a copy of it on receipt of address, or, if preferred, will send it through The Outlook. Address "C. S.," care of Editor of Notes and Queries.

K.—The first line of the hymn, "Home of the Soul," is

"I will sing you a song of that beautiful land,
The far-away home of the soul"—

Hymn No. 15, Gospel Hymns Nos. 1 to 6. The second verse of the hymn contains the lines quoted by "K." J. B. I.

"R.," in this column under date of June 6, inquired about the "Culture Epoch system." We have received the following, in reference to what we said of it:

The best study, in English, of the Culture Epoch's Theory is to be found in the Year-Books of the National Herbart Society (Public School Publishing Company, Bloomington, Ill.), that of this year containing discussions from many points of view. This is one of the topics for discussion in the National Educational Association at Buffalo this summer, and is one that is attracting the attention of many earnest thinkers in the educational world, notwithstanding the name.

Can any one direct me where to find the poem commencing,

"The Master has passed over Jordan,
Said Hannah, the mother, one day," etc., etc.

J. D. M.

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Bits of Fun

"Have you made any summer plans?" "Yes, I'm engaged to a girl whose father runs an ice-cream parlor."—*Chicago Record.*

Teacher—Tommy, what is "nutritious food"? Tommy—Something to eat that ain't got no taste to it.—*Indianapolis Journal.*

Young Lady (tailor-made)—Take my seat, please. Old Lady (near-sighted, but grateful)—Thank you, sir. You are the only gentleman in the carriage.—*London Tit-Bits.*

"But why do you not print a card and deny the accusation?" inquired the politician's wife. "Deny it?" howled the politician, "and then have them prove it? No, I will treat it with contempt."—*Truth.*

Grandma—You'll hardly think it possible, but I can remember the time when people couldn't see through a stone wall at all! Little Granddaughter—Couldn't they, really? What strange stories you do tell, grandma!—*Puck.*

Divinity Professor—Have you prepared your thesis? Candidate in Theology (gloomily)—No, sir, and I am very much discouraged. It is very hard to find any passage in the Scriptures which some abler man has not attacked before me.—*Detroit Tribune.*

A recruit, wishing to evade service, was brought up for medical inspection, and the doctor asked him: "Have you any defects?" "Yes, sir; I am short-sighted." "How can you prove it?" "Easily enough, doctor. Do you see that nail up yonder in the wall?" "Yes." "Well, I don't."—*Tit-Bits.*

"Jazeville is a good town, I don't think," said Perry Patetic to the assembled members of the profession. "Everybody I struck gimme the cold shoulder, the town marshal gimme the hot foot, and de police judge gimme a roast. Oh, they ain't no danger of runnin' out of meat in that town."—*Cincinnati Enquirer.*

"Do you remember," asked the young lawyer and promoter, "that you once said I would never be rich? I rather think I am on the road to riches at last." "I never said you would not be rich," answered the elderly cynic. "I only said you would never have any money of your own, and I still say so."—*Indianapolis Journal.*

Lowell was once in Italy with a young man who tried to tell a beggar to go to the devil. He meant to say *Andate al Diavolo;* but, unfortunately, his first word was *Andiamo,* "Let us go." At this the beggar took off his hat, and told how delighted he should be to go anywhere in such good company.—*New England Magazine.*

During the Presidential campaign of 1872, when General Grant and Horace Greeley were the principal candidates, a citizen remarked to a friend, "In trying to make up my mind how to vote, I have got as far as Gr—, but can get no further." To which his friend retorted instantly, "Go to the ant, thou sluggard!"—*The Satchel.*

Some people are never satisfied. An umbrella-maker in Paris has been interviewed on the subject of a sudden change in the weather. "Well," remarked the interlocutor, "things are looking well for you. I suppose you are selling enormous numbers of umbrellas?" "Very likely," was the trader's surly reply; "but what about my sunshades?"—*Household Words.*

The lark was up to meet the sun, and carol for his lay; the farmer's son took down his gun and at him blazed away. The busy bee arose at five and buzzed the meadows o'er; the farmer's wife went for his hive, and robbed him of his store. The ant rose early, his labors to begin; the greedy swallows flew that way and took his lordship in. Oh, bee, bird, and ant, be wise, in proverbs take no stock—like me refuse to rise until half-past eight o'clock. —*Athens Banner.*

The spirit of democracy is dominant in Aberdeen, Scotland. A little while before the recent city election a candidate for an office thought he would call on a few of the leading City Councilors. He hailed a cab and told the cabman to drive him to Councilor Bissett, the Treasurer. The Councilor was found in a blacksmith's shop shoeing a horse. "I'll see somebody better than this," said the candidate. "Drive me to Councilor Maitland's." The cabman thereupon drove him to the pawnbroker's. "Confound it!" said the candidate; "drive me to Councilor Grey's." "I am Councilor Grey, sir," replied the cabman.—*New York Tribune.*

Unanimous

Unlike most of the other New England colonie,s Maine was not settled through a religious impulse. In its earliest days, various church denominations prevailed; but Massachusetts was compelled to keep an eye on this frontier province, many of its own people pushed into its domain, and in the end the Puritan influence prevailed. The final result was doubtless beneficial, for a learned clergy—Harvard men of high character—was thus introduced, and the black gowns and flowing wigs that appeared in the pulpit had an awe-inspiring and salutary effect.

But there was much friction before this consummation was reached, and the minister, chosen in town-meeting—for he was the minister of the town and not of the church—was subjected to a criticism whose unreserve must oftentimes have been disconcerting to the timid "candidate."

One wonders what manner of sermon a certain "Rev. Mr. Brown" was wont to preach—and to a congregation inured to long, dull "discourses"!—to have left on record the vote that appears in an ancient warrant for town-meeting in North Yarmouth:

"Is the town easy or uneasy under the preaching of the Rev. Mr. Brown?

"Voted—unanimous—uneasy."

—*Youth's Companion.*

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The Outlook

A Family Paper

New Series of The Christian Union

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Entered as second-class matter in the New York Post-Office.

The Outlook is a weekly Family Paper, containing this week forty pages. The subscription price is Three Dollars a year, payable in advance.

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Letters should be addressed:
THE OUTLOOK,
Clinton Hall, Astor Place,
New York.

The African Slave Trade

In the early part of this year Mr. Heli Chatelaine, a Swiss-American-Africanist, published a small but striking pamphlet entitled "The Open Sore of the World," which reveals to the average reader the astonishing fact that the slave trade is still carried on in Africa in its most shocking form. In this pamphlet the author not only vividly describes the horrors of the traffic, and relates what steps have been taken by the European Powers for its suppression, but submits a plan for the organization of a "Philafrican Liberators' League," the purpose of which is to found in Africa settlements of liberated African slaves in accordance with the Brussels Act. The proposed movement has been favorably received by many prominent philanthropists in different parts of the United States, and several important institutions have promised their active co-operation. On May 23 the Evangelical Alliance for the United States, after a careful investigation, passed a resolution commending in the highest terms this new movement—the organization of the Liberators' League—and the man who planned it.

On May 27 a meeting of those interested in the League, called by the New York indorsers of Mr. Chatelaine's plan, was held in the parlors of the Young Men's Christian Association on Twenty-third Street, and a permanent organization was effected. At a subsequent meeting the following gentlemen were elected as a board of directors: Hon. Charles P. Daly, Cleveland H. Dodge, W. J. Schieffelin, A. A. Low, Louis Klopsch, T. B. Welsh, Anson Phelps Stokes, Frederic Coudert, D. Willis James, Bishop H. C. Potter, the Rev. Drs. David J. Burrell, David H. Greer, W. H. P. Faunce, L. T. Chamberlain, and Josiah Strong. Several of these gentlemen have already signified their acceptance, and the organizers are at work preparing additional nominations. In order to start the first settlement, the League must have on hand $10,000. One of the directors undertakes to raise $5,000; many suitable workers have volunteered, and all seems to indicate that the first party of Philafrican Liberators will be able to sail for Africa before the end of the year. "The Open Sore of the World" and the Constitution of the League will be sent to any address by Heli Chatelaine, Room 511, United Charities Building, New York City.

The Industrial Christian Alliance

The Industrial Christian Alliance conducts at No. 170 Bleecker Street a temporary industrial home to which the homeless and friendless man, without respect to race or creed, who desires to amend his life and who is willing to work, may come, unrecommended save by his needs, and find a friendly greeting, a home, food, clothing, employment, and every necessary material and moral aid to fit him to again go out into the busy world and battle. The motto of the Alliance is, "Helping Men to Help Themselves;" and its platform, "The Gospel of Christ and the Gospel of Labor;" and no man is received who is not willing to return a fair equivalent in labor for its aid. Men come to the home almost invariably in such a condition that they must be fitted out with clothing at once; and their ability to obtain employment outside of the Alliance depends largely upon their appearance. An appeal is now made for cast-off clothing of all kinds, which the Alliance will be glad to send for to any address. Everything in the way of men's clothing is needed, from hats to shoes, for both inside and outside wear. Winter clothing received now will be repaired during the summer by the homeless and friendless tailors and shoemakers who come to the Alliance for help. Women's and children's clothing is distributed among the deserving poor in tenements. The Alliance will also be glad to receive heavy cotton sheets and pillow-cases for single beds, and coarse crash material for towels. Old and broken furniture will be sent for, and will either be repaired and sold for the benefit of the work or new furniture made from it. Donations of all kinds will be gratefully received and promptly acknowledged.

Tiny Oxen

One of the greatest curiosities among the domesticated animals of Ceylon is a breed of cattle known to the zoölogists as the "sacred running oxen." They are the dwarfs of the whole ox family, the largest specimen of the species never exceeding thirty inches in height. One sent to the Marquis of Canterbury in the year 1891, which is living, and is believed to be somewhere near ten years of age, is only twenty-two inches high, and weighs but 109½ pounds. In Ceylon they are used for quick trips across country with express matter and other light loads, and it is said that four of them can pull a driver of a two-wheeled cart and a two-hundred-pound load of miscellaneous matter sixty to seventy miles a day. They keep up a constant swinging trot or run, and have been known to travel one hundred miles in a day and night without either food or water. No one knows anything concerning the origin of this peculiar breed of miniature cattle. They have been known on the island of Ceylon and in other Buddhistic countries for more than a thousand years.—*Tit-Bits.*

Substitutes for Horsford's Acid Phosphate are Dangerous

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "HORSFORD'S" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

SPECIAL NOTICE

to any interested in Nervous Invalidism

THE WILLARD NERVINE HOME,
Burlington, Vermont,
June 12, 1896.

Dear Friends—Before making your plans for this summer relative to any nervous sufferer under your care, will you kindly write me for information respecting my "Home" and its exceptional advantages for such.

Yours sincerely,
A. J. WILLARD, M.D.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

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SILVER ELECTRO-SILICON POLISH

is of the highest degree and lasts as long as the form exists. It never scratches nor wears.

Grocers sell it. It's unlike others. Send to us for sample.

THE ELECTRO SILICON CO., 72 John St., New York.

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the Australian Dry-Air treatment (if taken in time), will prevent Rose Colds, Summer Colds and

Hay Fever.

MCCOOK, NEB., August 15, 1895.
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J. F. FORBES,
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Booth's Pocket Inhaler Outfit, Complete, by Mail, $1.00, to any part of the United States; consisting of Booth's Pocket Inhaler, made of deodorized hard rubber (beautifully polished), a bottle of **Hyomei,** a dropper, and full directions for using. If you are *still* skeptical, send your address; my pamphlet shall prove that **Hyomei** does cure. Are you open to conviction?

HYOMEI BALM cures skin diseases, 25 cents.

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"How to Disinfect,"

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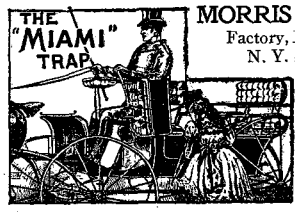

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JUST A GRAIN OF WHEAT,

it is full of nourishment, the kind you need and of the right sort.

With the exception of the irritating husk, it is ground into

Fine Flour

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If you can't get this brain, bone, nerve and muscle-making flour from your grocer, send us his name with your order, and we will see that you are supplied.

See that the Flour ordered bears our label; avoid substitutes.

MADE ONLY BY THE

Franklin Mills Co., Lockport, N. Y.

Does Your Hair Fall Out?

Is it getting thin—lessening in volume? If so, I can help you. If totally bald do not write. Select family patronage for ten years. Send self-addressed stamped envelope to Miss RACHEL T. WYATT, Centerville, Mass.

THE HAIR 26th Ed., 25 cts. (or stamps). Why it Falls off, Turns Grey, and the Remedy. By Prof. HARLEY PARKER. W. E. LONG & CO., 1013 Arch St., Phila., Pa. "Every one should read this little book."—*Athenæum.*

The Bloodless Sportsman

By S. W. Foss

Hast thou named all the birds without a gun?
Loved the wood-rose and left it on its stalk?
—*Emerson.*

I go a-gunning, but take no gun;
I fish without a pole;
And I bag good game and catch such fish
As suit a sportsman's soul;
For the choicest game that the forest holds,
And the best fish of the brook,
Are never brought down by a rifle-shot
And never are caught with a hook.

I bob for fish by the forest brook,
I hunt for game in the trees,
For bigger birds than wing the air
Or fish that swim the seas.
A rodless Walton of the brooks,
A bloodless sportsman, I—
I hunt for the thoughts that throng the woods,
The dreams that haunt the sky.

The woods were made for the hunters of dreams,
The brooks for the fishers of song;
To the hunters who hunt for the gunless game
The streams and the woods belong.
There are thoughts that moan from the soul of the pine,
And thoughts in a flower-bell curled;
And the thoughts that are blown with the scent of the fern
Are as new and as old as the world.

So, away! for the hunt in the fern-scented wood
Till the going down of the sun;
There is plenty of game still left in the woods
For the hunter who has no gun.
So, away! for the fish by the moss-bordered brook
That flows through the velvety sod;
There are plenty of fish still left in the streams
For the angler who has no rod.
—*The New York Sun.*

Not a Patent Medicine.

In cases of

Paralysis
Vertigo
Dyspepsia
Insomnia
Constipation
Sick and Nervous Headaches

Freligh's Tonic

A Phosphorized Cerebro-Spinant.

has been prescribed by over forty thousand physicians with wonderful success. Sample by mail, 25 cents; regular bottle, $1.00, 100 doses. Concentrated, prompt, powerful. Descriptive pamphlet, full directions, testimonials, etc., sent to any address.

I. O. Woodruff & Co.,
Manufacturing Chemists,
106-108 FULTON STREET, NEW YORK CITY.

Formula on Every Bottle.

THE NEWTON REST CURE
WEST NEWTON, MASS.

A private house in a fine situation has been arranged by a physician to receive a limited number of ladies temporarily disabled through nervous diseases.

THOSE answering advertisements appearing in The Outlook will confer a favor upon the advertiser as well as the publisher by mentioning this publication.

COLONEL WARING AND HIS WHITE ANGELS

The recent parade of the Street-Cleaning Department of New York City, under the command of Colonel George E. Waring, has been made the occasion for an illustrated article on Cleaning the Streets of New York, which will be published next week in the Illustrated Magazine Number of THE OUTLOOK. The article is by Mr. William W. Ellsworth, and is of great interest and significance.

BUFFALO, THE CITY OF HOMES

The Illustrated Magazine Number of THE OUTLOOK, to be published next week, will contain a finely illustrated article on "Buffalo, the City of Homes," contributed by the Rev. William Burnet Wright, D.D., to THE OUTLOOK'S series on "The Higher Life of American Cities." The article is accompanied by twenty-two pictures.

FRANCES E. WILLARD

The Founder of the Woman's Christian Temperance Union is the subject of a sketch by Lady Henry Somerset, which is to be published next week in the Illustrated Magazine Number of THE OUTLOOK. Miss Willard's strong and winning personality and the record of her great achievements form the special topic of Lady Somerset's paper, which is accompanied by a series of pictures which are of unique interest. They include several portraits of Miss Willard, one taken in "the den" at her home in Evanston, one showing her final triumph over the bicycle, and one taken in company with Miss Rebecca Krikorian. There are also pictures of Miss Willard's cottage at Twilight Park, of "The Priory" at Reigate, one of Lady Somerset's homes where Miss Willard has spent much time, and a number of other interesting illustrations.

ALEXANDER MACMILLAN, THE FRIEND OF LETTERS

An appreciative editorial estimate of the late founder of the Publishing House of Macmillan & Co. will be given in the Illustrated Magazine Number of THE OUTLOOK next week, accompanied by a reproduction of a superb portrait of Mr. Macmillan by Hubert Herkomer, and several other illustrations.

A member of the Editorial Staff of THE OUTLOOK is now in St. Louis, and will present next week the significant and striking features of the Republican National Convention to the readers of this paper. . . . An installment of Kate Carnegie, the novel by Ian Maclaren, will be given in the Illustrated Magazine Number of THE OUTLOOK next week, and there will be many other interesting and important features.

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The Business World

Life Insurance in New York The annual report of Superintendent Pierce shows that the gross assets of life insurance companies doing business in the State of New York on December 31 last were $1,142,419,926, an increase of $86,088,243 as compared with the previous year. Of this amount New York State companies had $689,420,488, and companies of other States $452,999,437. The aggregate of premium notes and loans showed an increase of $4,477,302 during 1895, while deferred and uncollected premiums increased $394,726. The total liabilities of the several companies, excepting $9,570,500 of capital stock, were $982,669,752, an increase during the year of $66,078,614. The liabilities of New York State companies, as reported, were $588,467,641, and those of companies of other States $394,202,111. The gross divisible surplus was: New York State companies, $100,952,847; companies of other States, $58,797,326; aggregate, $159,750,174. The aggregate receipts of the New York State companies for the year amounted to $165,940,315, an increase of $4,225,351 as compared with the preceding year, while those of companies from other States amounted to $100,956,887, an increase of $6,047,372, making the gross receipts $266,897,202, and the gross increase over the receipts of the preceding year $10,272,724. The sum of $122,978,718 was paid to policyholders, while the cost of management, including dividends to stockholders, was $62,794,184. During the year the New York State companies issued 207,936 policies.

American Butter A report of the British Board of Agriculture with regard to tests of butter imported into Great Britain from foreign countries gives excellent testimony to the purity of American exports in this line. Altogether 995 samples were analyzed, taken from twelve different countries, counting Norway and Sweden as one. "According to these tests," says an exchange, "the twelve countries divide themselves equally between the pure and the adulterated, the sheep and the goats, and in the purity class the United States leads. It is fairly entitled to this priority, because there were more samples taken from our butter than from any one in the same class. That Argentina, with only four samples, should show no adulteration was not so remarkable, certainly, as that the United States did not, with sixty-three samples." It appears that 34 per cent. of German butter is adulterated—more than a third; 25 per cent., or a quarter, from Holland. Even Denmark, England's favorite dairy country, shows nearly 5 per cent. of adulteration.

Japanese Manufactures A correspondent of the New York "Sun," writing from Osaka under date of May 14, gives interesting information about cotton-spinning. He says:

The annual report of the Cotton-Spinners' Association of Japan is out to-day. The profits of each mill are enough to make the mouths of the Fall River mill-owners water. The average profit per spindle for the first half of 1895 is $2.97, and for the second half of 1895 $3.77. The above figures are in silver dollars, but even allowing for this, it would seem to me we have here a good profit. While I was told to-day by an American gentleman owning large interests in Southern cotton-mills that American cottons were selling at prices below and barely covering cost for the moment, these mills in Japan and also those in China are running day and night at full speed and making large profits. The cotton-spinning of Japan has an excellent outlook. In 1891 the number of spindles was 370,000, but increased to 630,000 in 1895. The average net profit per spindle, which was 2.97 yen for the first half of last year, increased to 3.77 in the second half. The largest profit per spindle was 6.76 yen, while the smallest was not less than 70 sen. These spindles turned out 12,718,750 pounds of yarn. The raw cotton consumed was 15,016,633 pounds. The average price of the yarn for the month was 93.45 yen per bale of 400 pounds. Here we have an average profit of say $1.50 in gold per spindle. I am not sufficiently versed in this method of estimating profits to know how it compares with American and English mills. In addition to the above mills actually in operation, there are mills now in course of completion which will aggregate 400,000 additional spindles. Those who know declare that by the close of the year or early in 1897 Japan will have about 1,500,000 spindles in operation. An average profit of 3 yen per spindle on one million spindles means 3,000,000 yen profits, or one-half that amount in gold. At this rate our own 10,000,000 spindles would be making at least $15,000,000 in gold, or $30,000,000 in silver.

Increased South American Trade The Philadelphia "Press" says: "The proposed trip to South America by a party of representative manufacturers, in response to invitations extended by the Argentine, Brazilian, and Uruguayan Governments, has been taken in charge by the National Association of Manufacturers, and the party is now being made up. President Theodore C. Search, of the National Association, announced yesterday that the preliminary arrangements had been made, the itinerary had been planned, and the date of departure had been set for July 1. Speaking of the trip, President Search said: 'I consider this tour as one of the most important steps thus far taken in the efforts to extend our trade in the South American markets. This trip will be an object-lesson, strikingly instructive and suggestive. At the very outset the necessity for going to England in order to find a line of steamships running direct to the River Plate will demonstrate the urgent need of better facilities for reaching South America from this country. Then the whole make-up of the party will be such as to insure eminently practical results. Each member of this party will be a leading and representative man in some important branch of industry, and in this manner the investigations by the party will be given the broadest possible scope. Every man will be expected to observe those conditions most directly affecting the branch of business in which he is engaged, and upon the return of the party the observations of its members will be consolidated in a comprehensive report on the South American markets.'"

Cocoa-Palms Mr. J. Ferguson, of the Ceylon "Observer," in a letter to the London "Times," estimates that there are some fifty millions of cocoa-palms growing in regular plantations or small native gardens in Ceylon, covering some 650,000 acres, and yielding an annual harvest nearly equal in value to that gathered from the 300,000 acres of tea-plant. A certain proportion of the "harvest" is exported—in cocoanut oil, up to 500,000 hundredweight; "copra" and "poonac" (the dried kernels), up to 200,000 hundredweight; coir fiber, rope and yarn, up to 170,000 hundredweight; in cocoanuts, 10,000,000, as pulled or with the husk off; and in a new and fast-expanding industry in "desiccated cocoanut," six to seven million pounds—but a large, perhaps the larger, proportion is consumed for food and domestic use otherwise by the people of the island, apart from the large and unfortunately growing quantity of arrack (the whisky or brandy of Ceylon) prepared from the sap of a large number of palms set apart for that purpose. Of other palms (Palmyra, Kitul, and Areca chiefly) and fruit-trees in great variety, the Sinhalese and Tamils of Ceylon have over 300,000 acres planted, and most yielding crops, as additions to the food-supply, and, in some cases, exports.

FINANCIAL

AMERICAN FIRE INSURANCE COMPANY

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YOU SELL / WE BUY

Do you want to sell a WESTERN MORTGAGE or Western Land—avoid foreclosure costs—stop sending good money after bad—get a good 5 per cent. investment instead? State exact location, condition of title, and your lowest price. Over $2,000,000 in Western securities successfully handled by the present management of this corporation. THE BOSTON REALTY, INDEMNITY AND TRUST CO., 33 Equitable Building, Boston. *Send for our Bond List.*

HOME

Insurance Company of New York

Office: No. 119 Broadway

Eighty-Fifth Semi-Annual Statement January, 1896

SUMMARY OF ASSETS:

Cash in Banks	$469,914 59
Real Estate	1,705,895 91
United States Stocks (market value)	1,418,425 00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946,493 00
State and City Bonds (market value)	855,927 93
Bonds and Mortgages, being first lien on Real Estate	463,009 13
Loans on stocks, payable on demand	426,550 00
Premiums uncollected and in hands of Agents	515,227 06
Interest due and accrued on 1st January, 1896	52,185 92
	$9,853,628 54

LIABILITIES:

Cash Capital	$3,000,000 00
Reserve Premium Fund	4,395,659 00
Reserve for Unpaid Losses and Claims	752,514 13
Net surplus	1,705,455 41
	$9,853,628 54

DIRECTORS:

Levi P. Morton, Henry A. Hurlbut, John R. Ford, Oliver S. Carter, Henry M. Taber, Daniel A. Heald, David H. McAlpin, Andrew C. Armstrong, Cornelius N. Bliss, Edmund F. Holbrook, John H. Washburn, John H. Inman, Walter H. Lewis, Francis H. Leggett, Benjamin Perkins, Elbridge G. Snow, George H. Hartford, Henry F. Noyes, Lucien C. Warner, Warner Van Norden, Alfred F. Cross, Dumont Clarke, James B. Van Woert.

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New York, January 7, 1896.

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SUBSCRIBERS' WANTS

Want advertisements of thirty words or less will be published under this heading at one dollar a week. Four cents a week is charged for each word in excess of thirty.

FOR RENT—July and August, in West Hartford, Conn., on trolley line, Dutch Colonial house, seven rooms all furnished. City water and water-closet; everything sanitary; 3 acres of land, fine view, flourishing garden, poultry, and small fruit. Terms, $200. Good driving-horse, $50 extra if desired. Address H., Box 23, West Hartford, Conn.

REFINED, EDUCATED YOUNG WOMAN desires position as traveling companion or nursery governess for the summer, or longer. Fond of children, bright and adaptable. Address 146 Mill St., Springfield, Mass. Refers by permission to Dr. Philip S. Moxom, Dartmouth Terrace, in same city.

WANTED—Position as nursery governess, by a refined, conscientious German girl, who has been educated in French and teaches both French and German successfully. Address Mrs. JACOB REIGHARD, Ann Arbor, Michigan.

A YALE GRADUATE, '95, will tutor during the summer, either in New Haven or elsewhere. Prefers mathematics, but will do all work needed for entrance to college. References if desired. Address C. G. CLARKE, 219 York St., New Haven, Conn.

AMHERST COLLEGE GRADUATE desires position as tutor or traveling companion for whole or part of year '96-'97. Experienced and successful tutor and teacher. Highest personal references. Box 66, Becket, Mass.

ADIRONDACKS, LAKE PLACID.—A pleasant summer home, with good accommodations and excellent table for a few ladies. References exchanged. Address V. C., 105 West 74th Street, New York.

A YOUNG SCHOOL-TEACHER desires a position as traveling companion or as a governess of young children. Good sailor. Highest references. Address TEACHER, 34 Oak St., Springfield, Mass.

A RETIRED, RESTFUL HOME in the pure air of the hills, with good spring-water and good food. A limited number can be accommodated. Address C. L. EATON, Eaton Grange, Waterloo, N. H.

SUBURBAN HOMES can be bought direct from owners at an advantage to the buyers; also first-class plots for investment. Address GRANDVIEW LAND COMPANY, 354 Fourth Avenue, New York.

SCOTCH GENTLEMAN of good social position abroad desires care of two or three gentlemen's sons to travel Europe (by team or cars). Address ALPHA, Tryon, N. C.

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St Paul	July 1, 10 A.M.	St Paul....Aug.	19, 10 A.M.
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New York..	July 8, 10 A.M.	NewYork(Sat.)Aug.	29, 10AM
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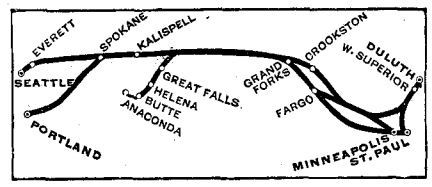

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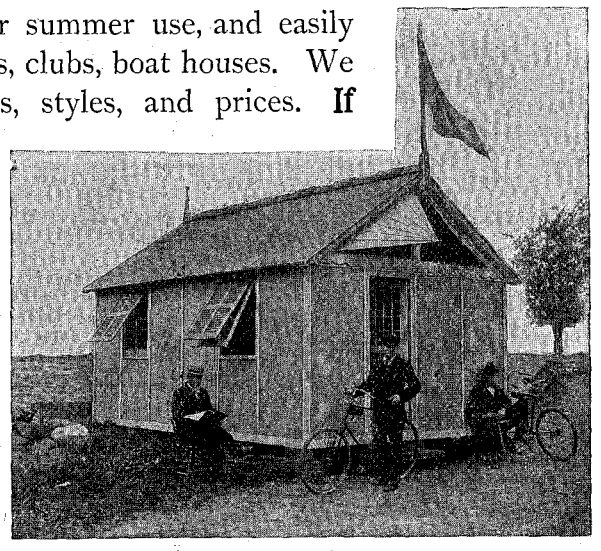

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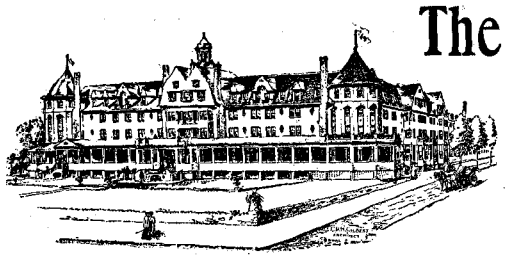

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Hotel opens Thursday, June 25.
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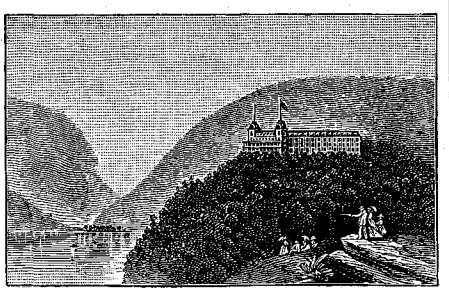

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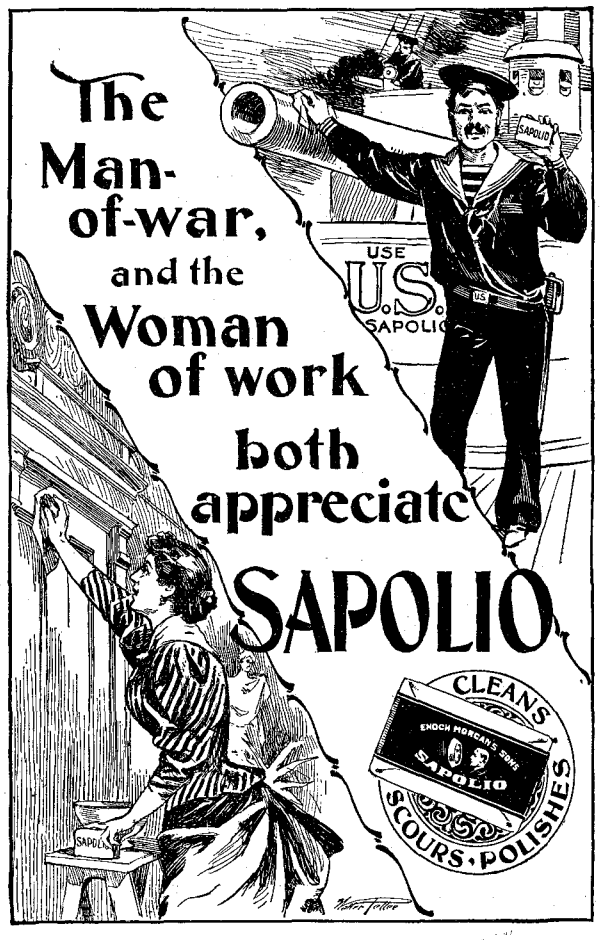

Twenty-first Annual Statement

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OF

NEW YORK

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Assets, January 1st, 1896, -	$1,981,355.50
Liabilities, 4% Standard, -	1,200,824.08
Surplus, - - - -	780,531.42

$165.00 of Assets to each $100.00 of Liabilities

Income in 1895, - -	$2,273,533.17
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